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# THE CONGREGATIONALIST AND CHRISTIAN WORLD

Volume XC

21 October 1905

Number 42

## The Immortal Flower

LORD, in whose hands I am but dust  
Make Thou of me a vessel whole,  
Worthy to guard the precious soul  
Thou givest me in trust.

Keep me unmarred by strife and sin  
Throughout my little span of years;  
Let Joy's bright sun and Sorrow's tears  
Keep pure the flower therein.

Grant if Thou wilt mine eyes to see  
It grow to beauty at Thy feet,—  
To find at last the blossoms sweet  
Of Immortality.

And when this body that is mine,—  
This mortal shape which Thou hast made,—  
Is dust and with the earth-dust laid,  
Lord, take the flower for Thine!

Written for *The Congregationalist* by

FRANK DEMPSTER SHERMAN

New York

The Pilgrim Press  
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## Religious Notices

Religious and ecclesiastical notices, addresses of ministers, etc., published under this heading at ten cents a line.

**THE DAILY SERVICE** has been resumed at Central Church, Newbury and Berkeley Streets. This half-hour service begins at 4.30, and consists of evening prayer, devotional organ music and a brief address. A general invitation is heartily given. (No service Saturday.)

JOHN HOPKINS DENISON, Minister.  
MARKHAM W. STACKPOLE, Associate.

**WOMAN'S BOARD OF MISSIONS.** The thirty-eighth annual meeting of the Woman's Board of Missions will be held in Park Street Church, Boston, Wednesday and Thursday, Nov. 8 and 9, at 10 A. M. and 2 P. M.

Reports of the various departments will be given, a survey of the foreign field, and addresses by missionaries from many lands.

Wednesday afternoon, Young Ladies' Session.

E. HARRIET STANWOOD, Home Secretary.  
Oct. 14, 1906.

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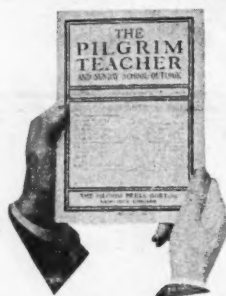
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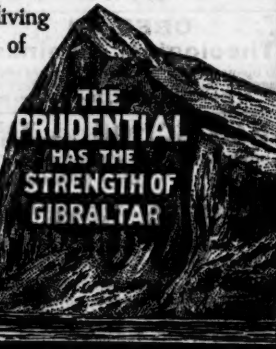
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# THE CONGREGATIONALIST

Saturday  
21 October 1905

and Christian World

Volume XC  
Number 42

## Event and Comment

THE CONVENTION to be held in Carnegie Hall, New York, next month, representing eighteen millions of Protestant Christians, is

The Inter-Church  
Federation Conference

attracting interest throughout the country much beyond the expectations of its promoters. It will stimulate experiments in the co-operation of religious denominations in common work. It will promote acquaintance of Christians with the beliefs, history and aims of those of other names. It is likely to lead to discussion of the possibilities of co-operation and the limits to organic union which may guide the activities and enlarge the influence of the whole Christian Church in America. On another page is printed the program of the meeting and the appointed list of delegates of our own denomination. It is to be hoped that each one of them will feel the responsibility of attending the meetings in order that our denomination may be fully represented, and that the influence of them may be felt by our churches. Congregationalists are of course ready to share the expenses, which are considerable, of this gathering. Those in New England are asked to give \$500. More than half of this amount has already been received by Sec. Asher Anderson, whose address is the Congregational House, Boston. A few checks for five or ten dollars or more from churches and individuals, promptly sent, will square our account.

CHRISTIANS in New England naturally supposed that Unitarians would be included in the Federation Conference, because they co-operate in

Unitarians and  
the Federation

state federation organizations and do so heartily and acceptably. They were not invited by the committee in charge of the arrangements, but their association chose as delegates Dr. Edward Everett Hale, Dr. S. A. Eliot and Hon. John D. Long, all of Boston, and others were to be added. The Christian Church in general honors these men for their Christian public service. The committee declined to accept them. From our point of view we wish Unitarians might have been included. We are glad that they have thus shown their willingness to co-operate in Christian work with denominations whose beliefs and aims Unitarians in former times repudiated. We are confident, however, that they would rather not be officially represented than to have their delegates accepted knowing that in consequence some of the largest denominations would have declined to participate. This attitude seems to them due to ignorance and prejudice, which, however, may be removed by enlarging fellowship, but never by continued exclusiveness. A great deal

of provincialism remains in churches in different sections of our country. They do not understand the belief, character or work of Christians whom perhaps on better acquaintance they would willingly call by the name of brethren. New England is not wholly free from this provincialism. This federation movement will help to overcome it, and its work will progress faster through Christian patience than by means of irritating criticism of apparent narrowness in some religious denominations. Our Unitarian brethren are not much given to such criticism nowadays. They have shown themselves more in earnest to promote fraternity even where they believe themselves misunderstood.

PROTESTS in New England pulpits last Sunday were numerous and from various denominations against the exclusion of Unitarians from

Christian Unity  
Voluntary

the Inter-Church Federation. Some of them dealt in terms of denunciation against the narrowness and bigotry of sects which refuse ecclesiastical fellowship. We do not believe the spirit of unity is cultivated in that way. The federation movement is wholly voluntary, and will grow through mutual tolerance and through acquaintance between Christians brought together to discuss themes on which they can agree, which concern the work in which they all are engaged. Attempts to force them together will drive them apart. Knowing that those Unitarian ministers really wish to bring about more fraternal co-operation between all Christian bodies, we are rather surprised at their insistence after they understood the situation that they should be officially recognized by the federation committee. A letter from Rev. E. Tallmadge Root, secretary of the New England Federation, to Rev. S. A. Eliot, president of the Unitarian Association, seems to us to state the situation fairly, and to indicate the course to be pursued in order to secure the ends sought. Mr. Root says:

The so-called National Federation is an unofficial committee of representative men. Its task has been to prepare for the step taken this fall of calling a delegated convention. As a preliminary committee its function was limited. It could hardly decide so important a question as the broadening of the basis on which the churches have hitherto co-operated. That must be done by the federation to be. Had it attempted to decide in advance and invited all included in our Eastern federations, the whole enterprise would have broken down through the refusal of many large communions to participate at all. Once let the National Federation be formed, and the example of the New England States, proving that practical co-operation and not doctrine is the true basis, and that "orthodox" evangelism and liberal philanthropy can supplement one another will

tell—and the time will come when the same principle will be recognized throughout the country. But the committee fear, and with just grounds, that a premature attempt to force the question will not only hinder this result, but also thwart the attempt to federate at all.

THE PEACE TREATY between Russia and Japan having been officially concluded Oct. 14 by the signatures of the

Czar and the Mikado, the way is opened by the Czar

for a second conference at The Hague to provide for the continuance of peace. On the same day two unsigned notes were made public by the State Department at Washington, one from Baron Rosen to the President stating that the Czar considers this a favorable moment to call a new peace conference to develop further and systematize the labors of the first Hague conference of 1899; the other, the response of the President expressing his cordial approval and his confidence that the project will be accepted by all the nations, bringing them more closely together in efforts to advance the ends of peace. We shall, no doubt, soon see another conference initiated by the Czar, not to be followed, we trust, by a war in which Russia shall be one of the combatants.

NEITHER THE REPUBLICAN nor the Democratic party in New York City has been willing to put District-At-

torney Jerome's name on its ticket; each has

named another candidate and the doughty and popular reformer will make his appeal direct to the people. Free from any possibly entangling alliances with either machine, he can now carry on a "whirlwind campaign," in which probably his soul delights. It is hardly to the credit of either organization that the man who has done so much in the last two years toward the purifying of the city and who represents the best type of public servant is deemed unworthy of a place on a regular ticket; but he has been too outspoken against Tammany to make him acceptable to Mr. Murphy and his colleagues, and the Republican machine preferred a party and a weaker man. Republicans have at last succeeded in persuading William M. Ivins, a lawyer of shrewdness and ability and a man of excellent reputation, to lead what is generally looked upon as an altogether forlorn hope. Some prophets indeed predict that the Municipal Ownership ticket, headed by William R. Hearst, will receive more votes than the straight Republican ticket. The peculiar complications of the situation make it hard for the average right-minded citizen who does not follow implicitly the political bosses

to determine his exact duty. From many points of view the outlook is more discouraging than for a number of years, and meanwhile the city grows apace, important questions of franchises are at the front, and the worst elements are still close to the control of the life and welfare of the city.

**THE AMERICAN BANKERS' Association's** convention at Washington last week was notable both for the themes discussed and for the attention given throughout the country to what was said. Mr. Frank A. Vanderlip, vice-president of the City Bank, New York, whose address was anticipated as representing the opinion of leading financiers of the country, declared that in almost every respect this year's prosperity is the greatest in our history. Yet this fact, already well known, on which he dwelt at length, made apparently much less impression than the cautions which he emphasized in closing his address, for a general and considerable decline in the stock market followed its publication. He declared that our unscientific currency system might open a pitfall before us when all other conditions are most favorable; that the disregard of law by labor unions and corporations alike is threatening our welfare; that the present extraordinary demand for money in carrying out plans of enlarging business makes the danger of an outbreak of speculative fever peculiarly great; and that this is "no time for laxness in any of the forms of business prudence or conservatism."

**MR. VANDERLIP** was followed by Comptroller of the Currency William B. Ridgeway. Here again the utterances most quoted were not those setting forth the present prosperous condition of banks, so much as the emphasis laid on the responsibility of bankers to maintain at the highest standard the character and reputation of the banking institutions of the country. The greatest danger threatening their reputation, he said, came through men universally trusted, directors and executive officers who betray their trust. Most instances of wrecking banks, he said, are caused by men of unusual ability, "men who stand very high among their neighbors, not only in business, but also in social, religious and political matters. Almost invariably they deceive the whole community, their business associates, their friends and even their families." This is no less true of other financial organizations which have come to grief through the duplicity of those entrusted with them. The only sure way to safeguard American business is by thorough and consistent supervision by directors, of all corporations and other enterprises and of the men employed to conduct them, with full knowledge of their condition open to every one holding property interest in them. Really trustworthy men welcome such examination. Those who resent it or seek to avoid it lay themselves open to suspicion, and the more such persons claim exemption on the ground of their high standing the greater the reason to distrust them. The American financier is on trial before the world today. It

may be easy to cloud permanently the sky of our business prosperity. In some lines this has already been done. For example, the London *Spectator* no doubt reflects public opinion abroad when it says that the revelations of the conduct of some of our great life insurance companies "must seriously shake the confidence of the public in American insurance. In an insurance society the directors stand in a special fiduciary relation to members, and private gambling with the society's capital involves the gravest breach of trust." This is a fit time to set in order all business enterprises which are in any sense a public trust.

**THE ANNUAL MEETING** of the board of directors in charge of this fund for infirm and aged Congregational ministers has just been held in New York City. Receipts from all sources were \$26,511, a gain of \$8,135 over the preceding year. Of this sum \$12,097 came from churches and individuals, \$8,092 from legacies and \$6,321 from interest. The permanent fund, which is well invested, is now \$148,575. Grants were made to seventy-six beneficiaries representing thirty-two states and territories, amounting to \$8,225. Urgent applications were presented from twenty-nine persons, and further grants approved of \$3,460. This sum is needed at once, as it has been the custom of the board neither to take up investments representing the permanent fund nor to borrow for current needs. The directors offer this pressing appeal to the sympathies of the ministers and members of all our Congregational churches.

**MR. IAN PERDICARIS**, the American citizen who was held captive a short time ago by brigands in Morocco, passed through Boston last week and encountered the inevitable interviewer, to whom he was represented as speaking thus: "If the missionaries should devote themselves to teaching instead of trying to proselytize I suppose the home offices of the missions would refuse to send them money." Subsequently he took pains to correct any impression that he was hostile to the missionaries, many of whom he counts among his friends. His first interview was printed in a morning paper and in the evening *Transcript* of the same day a short account was given of the new movement among Baptists to strengthen educational institutions already established in the far East under Baptist auspices. It was stated that seventeen of these schools care for about twenty-five thousand students and that the purpose of a recently appointed committee of seven is to raise a fund of \$500,000 to endow and equip these institutions. It is not often that a criticism of missionaries in the secular press is answered through the same medium as quickly as this, and any one who thinks that educational work is a minor factor in the missionary movement today should simply run through an annual report of an average society. In the various schools of the American Board throughout the Orient there are at the present moment no less than seventy thousand pupils re-

ceiving instruction that combines the industrial, intellectual and spiritual elements. Methodists and Presbyterians could tell a similar story and so on through the list of accredited missionary societies. Of course it is education in the interest of the Christian religion and saturated with its spirit, but more and more missionaries look upon educational work as one of the most important factors in bringing in the kingdom.

**THE EMPLOYED** classes are receiving special attention in several of the State Associations of Congregational churches, perhaps as the result of the influence of the Industrial Committee of our National Council. The association of Northern California devoted an entire session to consideration of the report of its committee on this subject. This committee held that the most important problem of our time is that of labor, that a high sense of social responsibility and an intelligent appreciation of conditions are essential to its solution, that the evils connected with our present industrial system are underestimated, and that the failure of the churches to influence the people, the lack of results of their evangelistic efforts and their loss of spiritual power are bound up with this problem. The committee stated that ten million persons in this country are in poverty, that a million and three quarters of children of school age are employed as wage-earners and that one and a half millions of men in our cities are vainly searching for employment. The committee expressed its judgment that labor unions are an economic necessity and serve a legitimate purpose and that the "trust" as at present conducted is morally indefensible. The Church, said the committee, is under suspicion by the masses and must not lose its sympathy with the workers, must proclaim the supremacy of character over wealth, and must insist on one ethical standard for private and for business life. These opinions, after discussion, were unanimously adopted. While a general survey of the industrial situation throughout the country is interesting, presented to such an assembly, it might well be followed in the churches by a study of local conditions under the direction of a committee of laymen representing both employers and employed.

**NORTHERN CALIFORNIA** Congregationalists care for their own home missionary churches. Their association is the only one on the Pacific coast which has assumed self-support. According to figures presented to their recent annual meeting by their superintendent, Rev. J. K. Harrison, that association gave last year for their missionary work \$1.12 per resident member, while Southern California gave fifty-eight cents, Washington twenty-four cents and Oregon nineteen cents. These figures show plainly enough that when the responsibility is placed on men and churches to cultivate their own field they will try to do it. If it is assumed by others, they will let the others do it. To put the proposition concretely, the contributions

The Church's Relation to the Industrial Social Problem

Do Missionaries Proselyte or Educate

Home Missions and Self-support



of Oregon for home missionary work are sent to the National Home Missionary Society at New York. Each missionary church in Oregon reports its work and needs to that society, which makes a specific appropriation for it, and Oregon sends to New York nineteen cents per member toward the amount appropriated for all its churches. Each missionary church in Northern California reports to the home missionary society of its own state, on which the responsibility rests to see that its needs are provided for, and Northern California comes to the help of its own churches at the rate of \$1.12 per member. If the Oregon Home Missionary Society had to care for its own needy churches, receiving into its own treasury what it could raise, supplemented by a definite sum placed in its hands which it could distribute according to its best judgment, would not Oregon Congregationalists give more than nineteen cents per member?

**THIS IS THE TITLE** of a volume of 116 pages which tells the story of the Hawaiian Evangelical Association for the last year. It is in many respects a model of what an annual report should be in order to gain readers. It is, however, of especial interest to Congregationalists as showing the encouraging results of new methods and measures inaugurated under the leadership of Dr. Doremus Scudder and his associates in Hawaii. Perhaps the account does not altogether justify the title, for there are dark places in the islands as viewed by the Christian worker, and the work to be accomplished in order to maintain Christian morals and churches is not an easy one. But this book makes it evident that the task has been taken up with new courage at the right moment, and that the spirit of optimism which pervades these pages is justified by conditions and prospects. Many Americans have cherished a life-long interest in the missionary work carried on in these islands for more than fourscore years, with marvelous results, yet with keen disappointments. This latest chapter is one of the most interesting yet written. Send a two-cent stamp to the association at Honolulu, and ask for a copy.

**SIR HENRY IRVING'S** sudden death is a loss not merely to the theater but also to the social life of the English-speaking world. For he was more than a great actor—versatility considered, perhaps the greatest actor of his generation—he was the leader of an upward movement for the English and American stage the results of which found social recognition in his knighthood, which he himself valued chiefly because it was the sign of the removal of a stigma of social inferiority for his whole profession. Born in a country village of southern England, John Henry Brodribb—for Irving was at first a stage name—became a clerk in London and made his way through an elocution class to the stage, his first part, at the age of eighteen, being Richelieu in Bulwer's play. A long apprenticeship in the provinces preceded his first London success. There is a record of 849 parts which he played before the age of forty-five.

Behind his art and versatility as an actor there worked a high ideal for the stage. The whole setting of his plays interested him, down to the briefest words spoken by the smallest of the characters, and he put the stamp of his personal conception upon all with untiring study and pains. But more important as a motive force was a character at once lovable and full of energy. He is said never to have forgotten a friend of his earlier days, and his pension list was a long one. To these kindly qualities were added native refinement and a business skill which for years enabled him to manage a theater for the productions of plays in a manner which satisfied his ideals. Since the theater is among the greatest of the educators in our present social state, an educator the importance of which bids fair to increase rather than diminish in importance, the career of such an actor and idealist is of the greatest importance to the world. In the present degraded state of the purely commercial American theater, Sir Henry Irving's example and ideals are helpful for encouragement and suggest hope of the dawn of better days.

### The President Calls for Fair Play

Football must have reached large proportions to warrant the President of the United States with the vast claims of the nation and of many nations pressing on him, to take a hand in regulating the game. But just because football in colleges and universities has come to mean what it does mean, it seems to us as wise as it is natural for our President to put forth his influence to make it honorable. He knows that competition in play and study and business, and in every worthy attainment is an essential factor in human progress and he exults in the zest with which it is carried on in our American life. Nowhere is competition more intense than in college football. The mightiest incentives are brought to play on the contestants, the love of praise, the passion to win, the honor of the college represented, the rewards to the victors in position, privileges and public admiration, and these incentives are wrought up to the highest pitch of intensity by the presence and shouts of many thousands on the field.

Such conditions excite the worst passions also, and to our shame it must be said, it has become too common for college men to scheme like rascals and fight like animals for victory that has no value unless it is honorably won. The President asked advisers and coaches of football teams to meet him and talk over the situation. He appealed to their manhood to use their influence for manly sport. As was to be expected they responded as manly men should. Mr. Roosevelt called for no new rules. He simply said, "Gentlemen, play fair."

Football is a rough game at best. It cannot be played without risk. Hard knocks must come, bruises and perhaps sometimes a broken bone, otherwise the game would not be worth playing or seeing. Men are needed with the stuff in them to play and win. There is not a business or a public office today which does not call for such men. But the

underhanded trick, the foul blow, the deliberate purpose to injure an opponent in order to deprive his side of a fair chance to win—these things are a disgrace, not only to our colleges, but to our American manhood, which cries out indignantly, "Play fair!"

Probably no one thing so extensively represents or influences the spirit of competition in this country as football. Almost from the kindergarten our boys talk its language. They practice it everywhere, eagerly read accounts of the great games, feel the spirit of their rivalry. They carry the atmosphere of it into the struggles of mature life. The President put his finger on a national sore that needs to be healed when he called for fair play in football. The vices that began as excrescences on it are eating into the heart of it. They are repulsively prominent in social and business and political life. They are not wholly absent from church life. The thievery of politicians, life insurance frauds, conspiracies of trusts to cheat the people, brutalities of labor unions, mean schemes to gain office and rascally use of it are just the vices of boys' games bloated with stronger ambitions of manhood. The revolt against them finds expression in the cries against corrupted politics and tainted money and accursed monopolies.

It is of little use to make a crusade to destroy football in order to do away with its evils. The only effective way to destroy it would be to kill the players. The game will go on. Competition in business and in all life will continue as long as humanity makes progress toward either evil or good. But the call for fair play grows more insistent. Our President has voiced it worthily again and again. Let every honorable citizen emphasize the demand. Gentlemen, play fair.

### Church Union in Work

Christians of all names are coming together in evangelistic, philanthropic, educational and civic effort to an extent never known before. Young Men's Christian Associations, Christian Endeavor, Sunday schools and other great organized movements have proved conclusively the advantages of such union in work. The common sense of Christians approves of it. Men give money for it willingly and many follow their money with personal service.

The next great advance in Christian work should be the union of churches as churches for definite ends. They have made considerable strides in this direction in the last few years. In many towns and cities they have united for special evangelistic campaigns. In some cases they have joined to bring about social and civic reforms, or to promote some philanthropic service that applied to the whole community. The way is now open in many communities to do systematically what in some cases has been done sporadically. Let the churches of a town or city unite to do what they all agree that Christian forces should undertake in that place.

What specifically can be done, and how? The Protestant Episcopal and Congregational churches of Massachusetts have united in some practical answers to these

questions. The diocese of eastern Massachusetts having appointed a committee to consider what could be done to promote more effective Christian co-operation, the Massachusetts Association of Congregational Churches appointed a similar committee. The two committees studied the matter together, with the result that both bodies last spring adopted substantially the same recommendations. We reprint them here as they were presented by Bishop Lawrence to the diocesan convention, since they were changed only in form and order in the report of the committee of the Congregational Association:

1. In these days when families and individuals move from town to town, and house to house, many are lost to their churches.

Why should not all the churches in a community combine to engage one person, who, as representative of all Christians, may call upon the new comers, welcome and direct them toward the churches of their affiliation?

2. The study of the religious conditions and needs of our communities is demanded in these days of change.

A group of persons selected from the different churches can make a far more intelligent and efficient study than any one person or parish.

3. In some communities there are hundreds of people who, although not hostile to the Christian faith, do not enter a church.

Public service in some central place where the people will find hymns, prayers and a gospel common to all Christians, may lead some to Christ, and at all events bring some Christians into closer sympathy.

4. Bishop Gore of Birmingham suggests that "in the fellowship of common study of what our religion means, lie the great forces of reunion in the future."

May it not be helpful in these days of earnest questioning to have popular lecturers of learning and ability? Such co-operation has had great success in England.

5. Holy Week is coming to be recognized as a helpful season by all Christians. By some action or appeal on the part of the representatives of all the churches, your committee believes that it may be made a season, not only of moral cleansing and spiritual refreshment to all Christians, but of the encouragement of civic righteousness, temperance, purity, truth, honesty and altruism among the whole people.

To these recommendations for co-operative effort the Congregational body added the suggestion that to complete the joint study of the religious conditions and needs of the community there should be held "meetings of the representatives of all denominations, at stated times, to hear and discuss the reports of such study." Here is a definite, feasible plan for the co-operation of churches in practical Christian work. If carried out, it will lead to such further steps toward organic unity as commended themselves to all the churches.

This is peculiarly their hour of opportunity. Other organizations have been taking up work for the community and the world which belongs to the churches, but which they cannot do separately. If they do not unite to do it the power will pass from their hands.

Who will lead them to enter on this united effort? In some cases the federation of churches is in a condition to take the initiative. That is the kind of service which that body is organized to render. In other cases it must be taken up by individuals. The time to attempt this union is now, as plans for the coming winter are being made. In every town where the churches unite to do the work which they all aim to do for that town,

an important step will be taken toward realizing the unity of the church for which all Christians are praying.

### Shall We Send the Boy to Prison

Our Congregational Year-Book, tells us, what many may not have known, that Judge Ben B. Lindsey of Denver, Col., is superintendent of the Sunday school in the Tabernacle Congregational Church. This is precisely where such a man should be, a man who is a lover of boys and a genius in reading the heart of a boy. No one will doubt that his work there is serving the cause of Christ. But if we understand Judge Lindsey aright we are sure he feels that no work of his is more fruitful for the kingdom of God, than that which he undertakes as judge of the Juvenile Court. It is a new spectacle and full of significance for the future—a courtroom for the trying of criminals transformed into an agency for the redemption of character.

Judge Lindsey objects to being called "the father of the Juvenile Court." But he has done more to demonstrate its value than any other individual, and if we consider it as a part of a system which includes the probation officer and the industrial school it is no exaggeration to assert that this method of combating crime is the most effective which the State can employ. It is the method of the future. For the problem of crime is largely a juvenile problem. The larger proportion of men and women who enter a criminal career begin during the period of adolescence or earlier. The same physical and psychological conditions which make that period critical for good, the time when the largest number of conversions occur, make it also critical for evil. The boy under right guidance during those years may become a good Christian citizen. The boy who, during that eventful period, is surrounded by an evil environment will probably become an evil man. To help the boy in the right way during these years is one important duty, and it does not help him, no matter what he has done—to send him to prison. That is only to confirm and strengthen tendencies for evil already too powerful.

Two facts, then, about the Juvenile Court in its relation to the formation of character attract our attention. One is the effort of the court to punish the really guilty party. When a boy commits a crime it is generally true that some one else is even more guilty than he. The most important feature of the law in Colorado is that which provides for the punishment of any parent, guardian or other person, "who by any act encourages, causes, or contributes to" the delinquency of a child. For example: a man sent a twelve-year-old boy to a saloon. The boy entered the place and received a package from the bartender. He carried the package to a disorderly house. By the laws of Colorado the boy was "a delinquent," but the man who sent him on the errand, the saloon-keeper and the keeper of the disorderly house were really the offenders and they were arrested and punished. So careless parents may be fined and even imprisoned for delinquencies of their children. The responsibility

of others for the right training of children is thus emphasized in a manner not likely to be forgotten and the offense of inducing lawless conduct in children, either by neglect or by persuasion, is properly punished.

The second important principle guiding the Juvenile Court is that youth should never be committed to prison while there is any hope of correcting waywardness by other methods. The system of probation, one of the triumphs of Christian civilization, is here applied. It is carried out differently in different communities, but the common idea is that a boy found guilty of an offense may, by the advice of a probation officer who has investigated the case, be put under the watchful and friendly care of the officer for a given time instead of being committed to prison. In Denver there are three paid probation officers, in other places salaried officers are aided by volunteers, as in Indianapolis, where nearly two hundred men and women, doctors, lawyers, business men, clergymen and charitable women, aid the officials. The boy is not, generally, taken from his home, he escapes the contaminating influence of the prison and receives the advice and sympathetic assistance of wise friendship, which in a great number of cases is sufficient to rescue him from entrance upon a criminal career.

It is not generally realized that a large number of boys are still committed to prison, even in a state like Massachusetts, which is admirably equipped for the care of wayward youth under fifteen years of age. In the last printed report for that state we find that over seven hundred youth, eighteen years of age or younger, were committed to penal institutions for adults during the year, and more than half of these were sent to county jails. Other states are following the same mistaken treatment of youth. Not the discipline of the prison but the training of the school, the guidance of some strong and kindly hand, are needed at this age. In other words, the right development of the probation system is of first importance, and where that discipline fails the provision of industrial schools should cover the whole period of adolescence.

Ministers can give to their people no more important message for Prison Sunday than that suggested by the Juvenile Court and the probation system as administered by Judge Lindsey. The reports of that work abound with moral and religious lessons. Nor is there any more important task than that of rescuing children and youth from a school and career of crime by treating them with wise and loving patience and providing them with better environing influences, thus overcoming evil with good.

At a conference of Orthodox Jewish rabbis in Boston last week the following significant admission was made, "It is to be deplored that American freedom is today accomplishing what ages of persecution in Spain, Rome and other countries failed to do, and even what the Russian Government today is trying to do by violence—the estrangement of the Jew from his religion." This unquestionably is true. What an opportunity for the Christian Church in the presence of such an unmistakable duty.



### In Brief

The biggest steamship in the world, now on her way to this country, is named Amerika, but she sails under the flag of Germany.

The great international auto race came off this year with no one killed, to the astonishment of the spectators. The race was won by a French machine.

A New York woman's club has passed resolutions indorsing Tammany and denouncing graft. This is no more inconsistent than many political platforms.

Five deaths on the steamship Campania by a mighty wave sweeping over her destroy the proud record of the Cunard Line that it has never lost a passenger through an accident.

The Maine State Conference voted to have at its next meeting one session from which laymen would be excluded and where the clergymen could speak freely. This is an interesting straw.

Mr. and Mrs. Andrew Carnegie have added \$50,000 to a former gift to St. Andrews University to equip the institution completely for athletics and recreation. Perhaps they regard the university as their namesake.

Though Mrs. Phoebe Hearst has given William Randolph Hearst to her country, she has also given a collection to California University valued at \$500,000, which may help to educate young men to useful public service.

The journey by trolley cars between Boston and Philadelphia can be made by daylight in about three days, stopping by night at Hartford and New York. The fare is \$4.50. No doubt it will prove a popular pleasure excursion.

The Yale Freshman class has voted an apology for the disgraceful acts of some of its members. Under the strict discipline of the faculty and the New Haven police force the class of 1909 may yet achieve honorable rank among Yale alumni.

Archbishop Farley of New York told a congregation of Italians in New York recently that the Church in the future was looking to them as its main bulwark. Are the Irish decreasing in numbers to such an extent as to justify this expectation?

The artist whose angel figures at the Cathedral of St. John were objected to by the committee of clergymen because they were feminine has closed the controversy by the use of a mallet and chisel. There are no angels there now to provoke discussion as to whether they properly represent the originals.

Two important pulpits, one in the East and one in the Interior, are in the way of being capably filled through the call of Dr. G. G. Atkins of Burlington, Vt., to the First Church, Detroit, and Rev. A. M. Hyde of Toledo, O., to Porter Church, Brockton, Mass. Each church seeks its leader in the other's territory, and thus the proper equilibrium is maintained.

A religious newspaper has an advertisement calling for "a good strong horse to do the work of a country minister." We hope the horse was forthcoming and did the minister's work. The advertisement reminds us of the sermon of the rector who preached on the lack of co-operation of the laity with pastors from the text, "The oxen were plowing in the field and the asses were feeding beside them."

The fourth Sunday in October, we may remind our readers, is set apart as Prison Sunday. The work of reform, and especially of prevention, is one of the pressing problems of the time. Pastors and others who are intend-

ing to speak on the subject may procure material of interest by addressing Hon. E. M. Warner, superintendent prison and jail work for the Connecticut Christian Endeavor Union, at Putnam, Ct.

Our civil courts often do valuable service for philology by throwing light on the real meaning of words in our language. A judge of the Appellate Court of Illinois last week, which confirmed a sentence of picketers for violating the law against picketing, said, "There is no such thing as peaceful, polite and gentlemanly picketing any more than there can be chaste, polite and gentlemanly vulgarity or peaceful mobbing and lawful lynching."

However much theology may be decried, there are evidences that it continues to occupy the first place in the minds of thinking men and women. Between three and four thousand volumes are given out every day to the students that crowd the reading-room of the British Museum. The leading subject on which books are called for is, in a wide sense, theology, including works on the Bible, church history and the religious beliefs of all races and sects.

Evan Roberts told Rev. F. B. Meyer the other day that the Welsh revival had hardly touched the outsiders, its effect up to date being chiefly upon church people. But this coming winter Mr. Roberts expects a remarkable response from the worldly elements. We cannot but think that he has underestimated the results thus far as respects the conversion of drunkards and outcasts, but we may all echo Mr. Meyer's wish, "What I would like to see would be a spirit of contrition and brokenness coming among our own people."

Dr. Charles M. Sheldon of Topeka, Kan., has just paid a brief visit to Boston in connection with his appointment at Worcester as A. M. A. preacher. He occupied Dr. D. S. Clark's pulpit at Salem on Sunday. He has just been participating vigorously in the Chapman evangelistic campaign at Topeka, which he says has deeply stirred the city. He heartily favors the methods employed and the message proclaimed. A culminating feature of these Chapman meetings was a procession of five thousand Sunday school teachers one day last week.

Rev. Frank O. Hall, a prominent Universalist, says that if he had his way he would pluck Rev. William Forbush, student rather of boys than books, out of his pastorate and make him professor in a theological seminary if he had to abolish the professorship of Assyriological Neoteneutics to pay his salary. Mr. Hall is one of those who think that if the Christian public of this country does not soon wake up to the importance of impressing upon the plastic mind of the child the fundamentals of the moral law, the public will soon need to cry to God for mercy.

The politicians may cast him out, but when District Attorney William T. Jerome of New York talks in the following fashion the hearts of the people will throb in response. Listen to his creed as expressed in a familiar talk with a *Times* reporter the other day:

I believe in elementary virtues, in old-fashioned, Sunday school, puritanical virtues—the virtues enjoined by the Ten Commandments. There is an old hymn that has for its refrain, "He died to make men good." Good—that is the word. We should all strive to be good, to do right, to refrain from lying and stealing and murdering. It is all so simple—not at all a question of intricate policies.

How could we have allowed our types last week to ascribe the debt of the Home Missionary Society to the American Missionary Society and that of the latter to the former? But we permitted that bad jumble and hasten to correct it. Indeed, in another part of the

paper the exact facts with reference to the American Missionary Association were given, and be it understood now that the Home Missionary Society debt is the larger, amounting to perhaps \$180,000, while the American Missionary Association has a deficit of about \$90,000, and perhaps that may dwindle considerably before the end of this week's meetings at Worcester.

It is to be hoped that Rev. Thomas Dixon, Jr., will read the letter in the *New York Evening Post*, written by a citizen of Lexington, Ky., with the aristocratic name of Fitzhugh, who tells of the fast bettering civilization of the Negro population of that historic town. The pulpit of each colored church is occupied by a worthy and enlightening minister. Negro mechanics are recognized as master builders. Business enterprises requiring a high order of ability are managed by them. Lawyers, dentists, physicians, photographers and a sculptor of interstate fame, teachers, and authors of "rare literary excellence" flourish and have "refined and well-appointed homes." "In fine," says Mr. Fitzhugh, "they have a fully-equipped community of their own composed of the higher class of their people." This old Virginian slave-holder and ex-Confederate, who has lived nearly seventy years in contact with Negroes, goes on to say that among the Lexington Negroes he never has heard of "a single case of fraudulent practice, nor drunkenness, nor scandal, nor matrimonial cruelty, nor immorality." It is people of whom this can be said that Mr. Dixon and a remnant of other Southern leaders would forever consign to a state of social degradation and inferiority, because their skins are black.

### Personalia

F. W. Sandford, leader of "the Holy Ghost and Us" society at Shiloh, Me., has been three times tried for manslaughter, and escaped conviction each time, twice by disagreement of the jury. He has now been fined \$100 on the charge of cruelty to his son.

Miss Flora Clift Stevenson, who recently died in Edinburgh, was widely known in Scotland for her remarkable service to philanthropy and education. She was a member of the school board of Edinburgh for thirty-three years. She received this year the honor of the freedom of the city, and two years ago the university conferred on her the degree of LL. D.

Prof. Emil von Behring of the University of Marburg, Germany, discoverer of the diphtheria serum and a scientist of highest standing, announced to the International Tuberculosis Congress in session in Paris last week, that his experiments with animals had led him to discoveries which promised immunity to men from the many dread forms of tuberculosis which ravage the race.

Miss Helen Peabody, who died last week in Pasadena, Cal., was one of the pioneers of higher education of women. She was a graduate of Mt. Holyoke, and president of Western College, from its beginning in 1833 till 1886. It was founded largely under her guidance, on the same lines as Mt. Holyoke. She was offered the presidency of Wellesley College when it was founded by Mr. and Mrs. Durant, and was a valued counselor in their plans.

Mrs. Josephine Shaw Lowell died in New York Oct. 12, aged sixty-two years. Her husband, Brigadier General Lowell, was killed in the battle of Cedar Creek in October, 1864, a year after their marriage. Her brother was Col. Robert G. Shaw, killed in the attack on Fort Wagner. His monument stands at the corner of the Common, opposite the State House in Boston. Her career as a philanthropist is widely known and many have reason to be grateful for her public service in many ways.

## From Day to Day

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I came away with a sense of the importance of that church in that place, of the esteem in which it is held by the solid business men of the town, of the happy relationship of pastor and people evidenced by the former's recent European trip at the expense of his parishioners. And in these days when so many other excellent institutions drain off interest and energy from the church it is good to believe that up and down our New England hills and valleys is this or that church which, despite vicissitudes and fluctuations, still holds creditably on its way, witnessing to the things of the Spirit, ministering to daily needs, helping to keep the fountains of our national life pure.

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O Thou Eternal, in whose appointment my life standeth, Thou hast committed to me my work; and I would commit to Thee my cares. May I wait upon Thy seasons, and leave myself to Thee. May I feel that I am not my own, and that Thou wilt heed my wants while I am intent upon Thy will. May I never walk anxiously, as if my path were hid, but with a mind fixed simply upon the charge intrusted to me, and desiring nothing but the dispositions of Thy providence. More and more fill me with a pity for others' trouble, which shall bring forgetfulness of my own, with the charity of them that know their own unworthiness, with the promptitude of them that dare not boast of tomorrow and the glad hope of the children of eternity. Lead me in the straight path of simplicity and sanctity, and let neither the flatteries nor the censures of men draw me aside from it. And unto Thee, the Beginning and the End, Lord of the living and Refuge of the dying, be thanks and praise forever. Amen.

The following outline is suggested as a sermon for the times: Luke 12: 16—"The ground of a certain rich man brought forth plentifully"; theme, Using Great Opportunities in the Wrong Spirit. This rich man may be likened extraordinarily well to our own generation. His success is like ours; his folly is our folly. (1) His wealth came in the best possible way, from the gift of God. (2) His enterprise in caring for it was great and good. (3) His planning for his soul's future welfare is commendable as opposed to mere recklessness and improvidence. But his spirit in caring for the future was radically wrong, viz: (1) presuming on length of days; (2) restricting his service to the circumference of self; (3) making quantity the standard of life and (4) ease the goal.

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A Program Based on Principles	<h2 style="text-align: center;">The Church the Mother of Progress</h2> <p style="text-align: center;">By Rev. John Hopkins Denison, Central Church, Boston</p>	Its Special Functions and Opportunities
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The Church is the mother of progress. In spite of all her apostasy, mistakes, selfishness, bigotry and greed, she has been, and always will be the mother of progress; all that is noble, kind, generous and merciful, every institution that tends for righteousness and brotherhood, is her child, brought up on her breast; and only when it matured was it handed over to the State. Now she has no hospitals of her own. The State provides for the needs of the sick. But where did our hospitals originate? In the loving hearts of the early saints. Our almshouses and reformatories and homes for the aged, where were they before the State took them up? All were maintained by the organization of the Church, until the State, seeing their worth, accepted them.

Society is not perfect yet; the institutions of the State are not yet those of a perfect brotherhood, nor has the kingdom of God yet come upon earth, and so the Church is still needed. Within her, those wonderful words of the Saviour still lie germinating, until she shall bring forth some new child more glorious than the last, that shall minister to the needs of the suffering world.

#### A LABORATORY FOR EXPERIMENTS

The Church is the laboratory for social experiments, where the principles of Christ are carried out in the world of daily life. Constant application of the old reagents to the new social compounds is being made. It is necessary, therefore, that the Church should have in its laboratory every sort of spiritual reagent and retort. Its elixir of life must be brought to bear upon every form of death. The reagent of brotherly love must be applied in every possible way to the mass of human misery and sin. And so we carry on our experiments. We make the test in our own little organization. We get up the wood-yard or the relief society, or the kindergarten, or the old ladies' home, or the home for incurables. If the experiment is a success, if it does not explode or do any damage, the State adopts it. Some communal experiments on the lines of brotherhood have blown up and caused serious disaster to those who were applying the reagents. Few of us have had an experience which has not involved some failures at least. Once in a little while our little societies have blown up and made a dismal mess; but we will try again, and do better next time.

For all these experiments it is, of course, necessary to have a blowpipe to fan the fire to a sufficient glowing heat to make the various incongruous elements coalesce. We call this blowpipe a minister. He should keep all the members of his church at high spiritual temperature; at fire glow; with a real enthusiasm for those things which are noble and loving and brotherly. Thus the Church is designed and equipped to be the advance guard of the world. Let it only step forth to the front, instead of hanging on to the coat tails of progress, and dragging back.

If this phase of the Church, which is certainly the true one from the historic standpoint, could be presented to the ablest young men of today, they would crowd its ranks, and just so far as it is presented they do come in with enthusiasm and interest.

#### THE CREATION OF ATMOSPHERE

The second great function of the Church today is the creation of an atmosphere. A laboratory not only is a place of experiment, but it also has a considerable effect on the atmosphere, as any one who has worked there knows. And it is not only experiments in sulphuret of hydrogen that affect the air about. The Church should have a firm organization, to bring atmospheric pressure to bear on the community at large. Police claim that they are glad to enforce the laws if they can get sufficient backing of sentiment. Some officers have said that they would rather have the support of one saloon than of ten churches. It creates a stronger atmosphere. For real energy and support of anything it wants done, you can count upon the saloon every time. This ought not to be. The organization of the Church ought to be a pneumatic tube, through which a tremendous atmospheric pressure could be brought to bear against every evil, and to force onward every good which appears as a possibility.

#### SUPPLEMENTING OTHER AGENCIES

But the church is not only useful as a laboratory and a pneumatic tube, it also has an interesting function as a maid-of-all-work. It has a function to supplement society on any side which it finds to be lacking, just as in the body, when one portion of the brain is damaged and unable to perform its function, gradually another portion learns to take up its work. If you have but one maid in the house, when the cook gives notice, she has to cook; when the laundress gives notice, she has to wash; when the scrub-woman fails to appear, she has to scrub.

So when the home fails to perform her duty, the church must take it up; when the social life of a community is limited or degraded, the church must supply a suitable social life by giving receptions or even dances; when the entertainment side is neglected, and life is but a dull misery, the church must look after it; when the community is ignorant of the common necessities of daily life, of cooking and housework, the church must see that they are educated in these matters. Thus we have what is commonly called an institutional church. Such a church has little place in a city that is properly balanced, where home and school and society, where kitchen and workshop and parlor all have their place, but each church must estimate those things which are lacking in its community and endeavor to supplement them. It is, alas, the home which the church is required to supplement most of all.

#### THE DEMAND FOR RELIGIOUS EDUCATION

Perhaps the greatest need of all in America today is that of religious education. This is the one thing which the State has handed over to the Church as a trust. Nearly every other nation recognizes that the religious side is certainly one of the most important in the life of a child, and the State has undertaken to educate it properly. For the proper religious education of children an organization almost as complete as that of the public school is required. There should be religious primary schools where the great truths are taught, on which all religions combine. There should be religious grammar schools where Protestants, Catholics and Jews could teach their separate beliefs and the historic development of their creeds and church history. There should be religious high schools where each denomination could emphasize the principles and methods for which it stands in the world; and to all this work should be given the very best of brain and heart and sinew that this great land holds.

#### AN IDEAL TO WORK TOWARD

The ideal church would be one which had on its top floor, for men of highly developed spiritual character, a plain unadorned hall, where the truth of God was held forth in its simplest import, and its most deeply spiritual relations. On the floor below we would have a highly ritualistic service with beautiful music and ceremonials which would appeal to those of æsthetic temperament. Below this, a rousing revival meeting with a brass band. And beneath all, perhaps, a religious theater, which through the means of the drama, would bring to bear on the minds of the lowest class of men, and those most alienated from the Church, truths which otherwise they would never see.

In what has been said above I have spoken of the Church simply as a working organization having a specific function in social life, and not at all as a means of worship or as a fellowship of the followers of Jesus. It should be unnecessary to mention these.

But last, and greatest of all, what the world expects of the Church today is a higher quality of life. The day has gone by when men are inquiring, "What do you believe?" or how many members you have; also, "How many converts did you make?" What the world wants to know today is, "What kind of a life are you living?" When church members show to the world a life that is full of joy and peace, and of the power of the Holy Ghost, then the value of the Church organization will be demonstrated incontrovertibly. The supreme function of the Church is therefore to convey the highest kind of life into the veins of mankind and then to afford a mighty organized machine through which that life may be expressed with thousandfold power and brought to bear upon every atom of misery and sin in this great world.

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If this phase of the Church, which is certainly the true one from the historic standpoint, could be presented to the ablest young men of today, they would crowd its ranks, and just so far as it is presented they do come in with enthusiasm and interest.

#### THE CREATION OF ATMOSPHERE

The second great function of the Church today is the creation of an atmosphere. A laboratory not only is a place of experiment, but it also has a considerable effect on the atmosphere, as any one who has worked there knows. And it is not only experiments in sulphuret of hydrogen that affect the air about. The Church should have a firm organization, to bring atmospheric pressure to bear on the community at large. Police claim that they are glad to enforce the laws if they can get sufficient backing of sentiment. Some officers have said that they would rather have the support of one saloon than of ten churches. It creates a stronger atmosphere. For real energy and support of anything it wants done, you can count upon the saloon every time. This ought not to be. The organization of the Church ought to be a pneumatic tube, through which a tremendous atmospheric pressure could be brought to bear against every evil, and to force onward every good which appears as a possibility.

#### SUPPLEMENTING OTHER AGENCIES

But the church is not only useful as a laboratory and a pneumatic tube, it also has an interesting function as a maid-of-all-work. It has a function to supplement society on any side which it finds to be lacking, just as in the body, when one portion of the brain is damaged and unable to perform its function, gradually another portion learns to take up its work. If you have but one maid in the house, when the cook gives notice, she has to cook; when the laundress gives notice, she has to wash; when the scrub-woman fails to appear, she has to scrub.

So when the home fails to perform her duty, the church must take it up; when the social life of a community is limited or degraded, the church must supply a suitable social life by giving receptions or even dances; when the entertainment side is neglected, and life is but a dull misery, the church must look after it; when the community is ignorant of the common necessities of daily life, of cooking and housework, the church must see that they are educated in these matters. Thus we have what is commonly called an institutional church. Such a church has little place in a city that is properly balanced, where home and school and society, where kitchen and workshop and parlor all have their place, but each church must estimate those things which are lacking in its community and endeavor to supplement them. It is, alas, the home which the church is required to supplement most of all.

#### THE DEMAND FOR RELIGIOUS EDUCATION

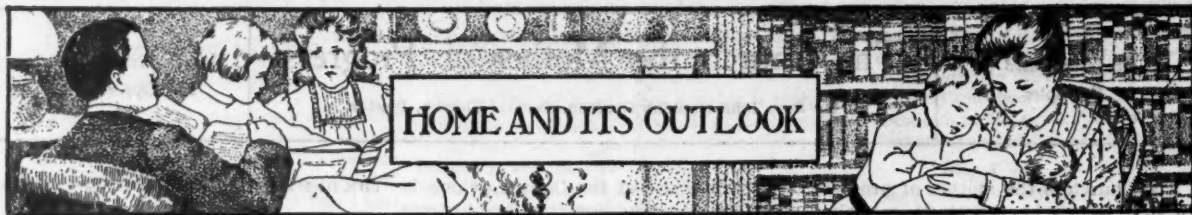
Perhaps the greatest need of all in America today is that of religious education. This is the one thing which the State has handed over to the Church as a trust. Nearly every other nation recognizes that the religious side is certainly one of the most important in the life of a child, and the State has undertaken to educate it properly. For the proper religious education of children an organization almost as complete as that of the public school is required. There should be religious primary schools where the great truths are taught, on which all religions combine. There should be religious grammar schools where Protestants, Catholics and Jews could teach their separate beliefs and the historic development of their creeds and church history. There should be religious high schools where each denomination could emphasize the principles and methods for which it stands in the world; and to all this work should be given the very best of brain and heart and sinew that this great land holds.

#### AN IDEAL TO WORK TOWARD

The ideal church would be one which had on its top floor, for men of highly developed spiritual character, a plain unadorned hall, where the truth of God was held forth in its simplest import, and its most deeply spiritual relations. On the floor below we would have a highly ritualistic service with beautiful music and ceremonials which would appeal to those of aesthetic temperament. Below this, a rousing revival meeting with a brass band. And beneath all, perhaps, a religious theater, which through the means of the drama, would bring to bear on the minds of the lowest class of men, and those most alienated from the Church, truths which otherwise they would never see.

In what has been said above I have spoken of the Church simply as a working organization having a specific function in social life, and not at all as a means of worship or as a fellowship of the followers of Jesus. It should be unnecessary to mention these.

But last, and greatest of all, what the world expects of the Church today is a higher quality of life. The day has gone by when men are inquiring, "What do you believe?" or how many members you have; also, "How many converts did you make?" What the world wants to know today is, "What kind of a life are you living?" When church members show to the world a life that is full of joy and peace, and of the power of the Holy Ghost, then the value of the Church organization will be demonstrated incontrovertibly. The supreme function of the Church is therefore to convey the highest kind of life into the veins of mankind and then to afford a mighty organized machine through which that life may be expressed with thousandfold power and brought to bear upon every atom of misery and sin in this great world.



### Autumn in the Garden

When the frosty kiss of Autumn in the dark  
Makes its mark  
On the flowers, and the misty morning grieves  
O'er fallen leaves,  
Then my olden garden, where the golden soil  
Through the toll  
Of a hundred years is mellow, rich, and deep,  
Whispers in its sleep.

'Mid the crumpled beds of marigold and phlox,  
Where the box  
Borders with its glossy green the ancient walks,  
There's a voice that talks  
Of the human hopes that bloomed and with-  
ered here,  
Year by year—  
Dreams of joy, that brightened all the laboring  
hours,  
Fading as the flowers.

Yet the whispered story does not deepen grief:  
But relief  
For the loneliness of sorrow seems to flow  
From the Long-Ago,  
When I think of other lives that learned, like  
mine,  
To resign,  
And remember that the sadness of the Fall  
Comes alike to all.

What regrets, what longings for the lost were  
theirs!  
And what prayers  
For the silent strength that nerves us to endure  
Things we cannot cure!  
Pacing up and down the garden where they  
paced,  
I have traced  
All their well-worn paths of patience, till I find  
Comfort in my mind.

Faint and far away their ancient griefs appear:  
Yet how near  
Is the tender voice, the careworn, kindly face,  
Of the human race!  
Let us walk together in the garden, dearest  
Heart—  
Not apart!  
They who know the sorrows other lives have  
known  
Never walk alone.

—Henry van Dyke.

MRS. BURRELL'S interesting series of articles on furnishing a home, the last of which we print this week, will carry many suggestions, we are sure, to home lovers. They strike the two notes which are most needed in the field of house decoration and furnishing—the notes of simplicity and harmony. It is not too much to say that a large proportion of our American living-rooms are overcrowded with inharmonious furnishings and fail to produce that sense of restfulness which should be the effect of a true home. To a good many of our readers, it is true, the suggestion of the articles may be that of an expensive and therefore unattainable simplicity. We who live in rented houses or whose incomes are wholly consumed in the purchase of needful food, clothing and education, cannot dream of spending money for many of the dainty and pretty things

which Mrs. Burrell describes and are not at liberty to make over our houses with paint and paper. Nevertheless, it is well to have ideals of beauty, even though we must postpone their realization; and to be reminded that simplicity and harmony are the aims of furnishing will be a help to us in such changes as we are able to make from time to time. It is better to have a beautiful house in our minds, even though we are not able to embody it in actual materials, or only piecemeal and in slow progress, than it is to be content in thinking that there is no ideal of beauty and simplicity to be realized in our everyday surroundings. And since even a single harmoniously beautiful room is an education if lived in day by day, we may be able to make a beginning, if not with the materials suggested in these articles, yet at least in the spirit of simplicity and harmony which they inculcate.

### Furnishing a Home \*

#### IV. BEDROOMS, NURSERY, BATHROOM

BY CAROLINE BENEDICT BURRELL

The mother usually has for herself the large front bedroom, often one with an alcove, which gives the rest of the room something of the air of a sitting-room as well as a sleeping apartment. A good combination of colors for such a room is the old Continental blue and buff.

Have the ceiling a deep cream color, running well down on the sides, with the usual plain picture molding at the bottom. The rest of the paper may be a plain blue with tiny fleurs-de-lis of a lighter shade of blue, or it may have a large, interwoven cream white pattern. The paint in the room ought to be cream color like the ceiling.

For the floor, have a carpet of deep blue with a very small irregular figure. If fleurs-de-lis are on the paper these may be repeated in the carpet. Or, have a plain ingrain filling and a Brussels rug with a border. If the room is used for sewing, of course a wood floor is best, with perhaps a wood fiber rug in deep blue.

The furniture may be painted white if there is a wood set in use, or the bed may be discarded, a white enameled iron one put in its place and the bureau and chairs painted white. It would be a pity to spoil the effect of the room by using a dark set, unless, indeed, one has pieces of old mahogany which would be just the thing.

If there is a sofa, cover this with printed blue and white cotton, with pillows to match, and have the window curtains white muslin with two side strips of the same blue and white over. The bed may have a pretty muslin valance or cover, or, if one is lucky enough to own an old

blue and white woven spread it will be beautiful here.

The room for the young lady daughter is always prettiest in pink. Have the walls covered with a satin striped pink paper, or one with large roses on a white ground, with a white ceiling. Paint the woodwork a pink to match, and give the furniture two thick coats of white; or, buy a white enameled bed and bureau and chairs. Have a plain, fine white matting on the floor with white fur rugs, or a Brussels rug with roses, or a wood-fiber rug in pink and white.

A shirt waist box may be covered with chintz like the wall paper, and a couch upholstered with the same, with a point d'esprit cover over pink silesia for the bed. A good purchase for this room is an old-fashioned mirror with a gilt frame which can be hung flat against the wall, rather low down, so that the owner of the room may see the sweep of her pretty gowns.

A boy's room should be the exact opposite of this dainty apartment. No such frills for him! Still, he enjoys a comfortable and attractive room as much as does his sister.

Have a plain, stained floor here, with a good Navaho rug on it, in as subdued colors as possible, for the crude reds are not always good. There are matting rugs which imitate the Navaho patterns in quieter colors and cost less—about ten dollars for a good-sized one. With either of these the walls are best done in a plain color, a deep red cartridge paper, or a buff one will look and wear well. Have a broad, stained shelf run around two sides of the room, about four or five feet from the floor, for "collections," books and a boy's belongings in general. This is much better and more easily kept clean than a cabinet.

The bed should be a strong iron one, white, preferably, with a crocheted spread with fringe, instead of a valance. A deep chest of drawers with a serviceable mirror above is better than a bureau for a boy. There should also be a large table—a fair sized kitchen table, stained like the floor, looks well. On it have a book-rack, a heavy ink stand and a sheet of blotting paper, with a tray for pens and pencils. A writing-chair of convenient height will be needed and in addition an armchair and a large rocking-chair. Good porch-chairs, stained brown, with feather cushions tied on make the best sort for this room. They will bear tipping back, and not be injured by the carving of initials on the frames. In addition to these have a stout couch, or let the boy build a window-seat and fill it for him with dark red pillows of wool damask.

The nursery is a fascinating room to furnish nowadays, with the shops full of lovely and sensible things. Have the walls painted if you can. A pale green is lovely for a nursery—or put on a poppy

\* Last in a series of four articles. The first number appeared Sept. 30.



paper in red and white, or one with poppies and daisies mixed. Have the floor stained, with a substantial, warm rug to sit and lie on. A green and white Japanese cotton rug washes well. Have a carpenter put in a window seat with a chest underneath for toys, and let the painter make a blackboard right on the wall; it can easily be papered over when the nursery needs it no longer.

Have the cribs or beds of white iron, and have one or two comfortable rockers in willow or mission; the latter cannot be bought for less than three dollars apiece. Do not forget to have small chairs for the children, and one or two of more than usual height for use at the large, square table. A good chest of drawers is excellent in this room, as well as a strong, high fender for the open fire or stove, two or more covered boxes, a shelf for books, and a folding fence in which to put the creeping baby. A frieze of Mother Goose pictures put around the wall at a height of three feet or a little more is always a delight, and so are some low hung pictures of babies, kittens and puppies.

The guest room may have a paper with a tiny vine of yellow roses on a yellow ground, mahogany or white furniture, a chiffonier, a dressing table, pretty dotted Swiss curtains and valance and some good pictures.

The servant's room, like the nursery, should be painted rather than papered; it pays in the end. The floor may be stained and have a rug, or there may be a matting, also with a rug. The bed should be a folding white iron cot, with spring fastened on, and no wood at all; these are most comfortable and durable, and with a really good mattress make an excellent bed. There should also be a substantial and well-fitted washstand and bureau, a rocker, some bright pictures and a prettily curtained window.

The bathroom is often the despair of the housewife, if the wood is dark and the plumbing old fashioned. Stain the floor brown, and paint all the rest of the wood, dado, doors, closets and all, with white enamel paint. Paint the inside of the tub also, and the shelves in the room. Cover the walls with blue and white tile paper, glazed, and have a nickel towel rack running along one side of the room, and a nickel soap dish. Put in a good mirror, some blue and white china on the wash stand and have a blue and white cotton Japanese rug, and you will be charmed with the modern fresh and delightful room.

### Tangles

[For the leisure hour recreation of old and young. Any reader who can contribute odd and curious enigmas, etc., of a novel and interesting kind is invited to do so, addressing the Puzzle Editor of The Congregationalist.]

#### 70. ENIGMA

A shadow on my pathway fell,  
From whence it came I could not tell;  
I noticed it with scarce a thought,  
And soon its presence was forgot.  
Again it came, and touched my brow,  
It left a print—I see it now.  
It lingered in my shining hair,  
And left my locks all blanched and spare.  
It followed me; so hard it pressed  
It bent my form; I longed for rest.  
But while I tarried—once so fleet—  
With viewless chains it bound my feet.

Then breathed a mist that dims my eyes  
Till all the distance hidden lies;  
But, this I whisper you apart,  
It leaves untouched my sturdy heart.

And, better still, I've learned to know  
This clinging phantom is no foe,  
But one that forces needed rest  
On travelers adown life's west.

SEA.

#### 71. LITERARY HOMONYMS

(In words of similar sound but different spelling find the names of twenty-one writers.)  
Having nothing interesting to read I decided to look the door of our lodgings and take a stroll on the shore. The waves were coming over the bar in fine form, and nothing could be fairer than the Italian scene. Here and there a clam or crab dotted the beach, and back on the shore the hawthorn bushes were in full bloom. The water was of a steel blue and the sky bluer. I had my cane with me, my bunion troubling me somewhat, but the children gambled with glee, having nothing on but some loose socks or a sort of simple spencer. I pitied an abbot who came by on his way from his monastery because he was a poor bachelor. His stern visage did not relax at the sight of the children's gayety. It gives me pain to see a man so weaned from healthful joys. I wonder if solitude will ever pall on him. I will venture to say that the enticements of a good cook would not be too worldly for him, and I should not like to have to pay his sort at a good restaurant. From his appearance it would be cheaper to settle the score of his tailor. Well, there is no life so happy as that lived in well-regulated homes, whether on the shores of the Po or the Merimao.

DOROTHEA.

#### 72. DECAPITATION

The PRIMAL frost hath stolen the royal coat  
Rich-hued, wherewith fond Autumn had arrayed  
The kingly mountain with so grand parade  
Of gold and crimson; yet 'tis decked, I note,  
With wealth on which a miser's eye might gloat,  
In silver robe, with glittering pearls inlaid.  
The brilliant clouds that round the sunset played,  
ALL fading, faintly round his bright crest float.  
The fields are not all brown—a silver sheen  
Glisters and gleams upon their bosoms bare;  
The oriole's nest swings from the maple bough;  
A birdlike leaf, still fluttering there, is seen;  
The old elm waves its boughs with graceful care;  
Cold beauties linger o'er the landscape now.

A. L. S.

#### ANSWERS

65. The letter H.  
66. Man-date, man-age, man-drake, man-go, man-grove, man-kind, man-or.  
67. Took, too, to.  
68. 1. Outing. 2. The Century. 3. Country Life in America. 4. The World's Work. 5. The Designer. 6. Current Literature. 7. The Cosmopolitan. 8. The Atlantic. 9. The Smart Set. 10. Public Opinion. 11. Town Topics. 12. Judge. 13. Everybody's. 14. Booklovers'. 15. The Red Book. 16. Short Stories. 17. Vogue. 18. The Saturday Evening Post. 19. The Modern Priscilla. 20. The Scientific American. 21. The American Boy. 22. Independent. 23. Good Housekeeping. 24. Table Talk. 25. The Ram's Horn. 26. The Black Cat. 27. Recreation. 28. Outlook. 29. Life. 30. Sunset. 31. Success.  
69. Delight, lighted.

Excellent recent solutions are acknowledged from: Corney, New Castle, N. H., to 61; Mrs. R. H. Francis, Assonet, Mass., 58, 59, 62, 63, 64; Ralph M. Kellogg (aged nine), Voluntown, Ct., 62, 63; Abbie A. Tidd, Westboro, Mass., 58; Emily C. Graves, Jericho, Vt., 62, 63, 64; N. S. P., Newburyport, Mass., 62, 63, 64; E. B. D., Springfield, Mass., 58, 62; Nillor, Middletown Springs, Vt., 62, 63, 64; Mrs. E. E. Cole, Boston, Mass., 62, 63, 64; C. L. King, North Easton, Mass., 62, 63, 64.

This is a specimen solution of 61 (1):

1	14	7	18	25
17	23	5	11	9
15	6	19	22	3
24	2	13	10	18
8	20	21	4	12

## Closet and Altar

### THE LIGHT-BEARERS

Among whom ye are seen as lights in the world, holding forth the word of life.

Missionary enthusiasm is not merely faith, confidence in God, confidence in his word; missionary enthusiasm is love for mankind inspired by and touched with a divine fire; and where this power of the Spirit of God is there that missionary enthusiasm manifests itself in irresistible energy and efficacy.—Richard S. Storrs.

Lord, when we pray, "Thy kingdom come!"  
Then fold our hands without a care  
For souls whom Thou hast died to save,  
We do but mock Thee with our prayer.

Thou couldst have sent an angel band  
To call Thine erring children home;  
And thus through heavenly ministries  
On earth Thy kingdom might have come.

But since to human hands like ours  
Thou hast committed work divine,  
Shall not our eager hearts make haste  
To join their feeble powers with Thine?

To word and work shall not our hands  
Obedient move, nor lips be dumb,  
Lest through our sinful love of ease,  
Thy kingdom should delay to come?

—Helen G. Rice.

Merely to repeat his words is not to continue his work; we must reproduce his life, passion and death. He desires to live again in each one of his disciples in order that he may continue to suffer, to bestow himself, and to labor in and through them towards the redemption of humanity, until all prodigal and lost children be found and brought back to their Father's house.—Auguste Sabatier.

I ask you whether you really want a great draught of fishes, for you can have them if you want them. Christ knows the business better than you do; and if you will come out of the cloister of the church, and seek the people in his spirit, I promise you that very soon you will not be able to drag the net for the multitude of fishes.—W. J. Dawson.

Give me three hundred men, give me one hundred men with a passion for the salvation of this city, and I will answer for it, Boston shall be saved.—Phillips Brooks.

Lord, I desire the coming of Thy kingdom and the doing of Thy will on earth with all my heart. Abide with me, that by the assistance of Thy Holy Spirit I may overcome the hindering power of evil in my life. Make me a joyful helper in Thy work, a bearer of Thy light to men in purity of heart and word, by faith and zeal, justice and charity, kindness and continual cheer. Help me to be always ready with my witness to Thy love. When I bring my offering for Thy service, may I remember my brother's need and all the blessings of Thy presence in my life. Come, Spirit of the living God, Witness and Advocate, to bless Thy Church, to make Thy people ready for Thy work, to bring in truth and joy to men. In the name of Christ. Amen.

## For the Children

### Steel Squares and Rubber Shoes

BY FRED MYRON COLBY

Nearly all of you have seen the large steel squares that are used by carpenters, but perhaps you do not know when and where they were first made, and how they came to be used. The making of them is a great industry now, but when the last century came in there was not one in use.

The inventor was a poor Vermont blacksmith, Silas Howes by name, and he lived in South Shaftsbury, not far from Bennington, where General Stark won his famous victory over the British in the Revolution. Very often at his forge Howes must have heard stories of the battle told by surviving veterans of the war. But he did not spend all of his time listening to stories or telling them. He was poor and had a large family, and it was not always easy to make ends meet.

One dull, rainy day a peddler of tinware called at his shop to have the blacksmith fasten a shoe on his horse. These peddlers traveled up and down the country, calling at every farmhouse, and buying everything in the way of barter. This one had a number of wornout steel saws that he had picked up in various places. Howes bargained for them, shoeing the peddler's horse, and receiving the saws in payment, and each thought he had made an excellent trade.

What was the blacksmith going to do with the wornout saws, do you suppose? Well, he had an idea, and, as it proved, it was a very happy idea. It was to polish and weld two saws together, at right angles, and thus make a rule or measure, superior to anything then in use. After a few attempts he succeeded in making a "square," marked it off into inches and fractions of inches, and found that it answered every purpose that he intended it for.

In the course of a few weeks he made quite a number during his spare hours. These he sent out by the peddlers, who found every carpenter eager to buy one. Soon he found orders coming in faster than he could supply the demand. One of his steel "squares" would sell for five or six dollars, which was five times as much as it cost him, so there was money in this new idea of his.

He applied for and obtained a patent on his invention, so that no one else could deprive him of the profit it gave him. It was just after the close of the War of 1812, and money was scarce and difficult to get. But Silas worked early and late, and as he earned money he bought iron, which he manufactured into steel, and hired men to help him. In a few years he was able to erect a large factory and put in machinery for the making of squares, which by this time

had found their way all over the country, and had made their inventor famous.

Such was the small beginning of a large and important industry. People came miles to see the wonderful forges, the showers of sparks flying from beneath the heavy hammers, and listen to the din of the thousand workmen. And it all

on the spot where the first one was made more than ninety-five years ago.

Something more than seventy years ago, there was a man often seen in the streets of New York, who was called "the India rubber man." Everything that he wore—cap, coat, shoes, waistcoat and even his cravat—were made of India rubber.

His real name was Charles Goodyear. Perhaps you have heard of him. He was the inventor of vulcanized rubber.

India rubber is the product of the caoutchouc tree, which grows in South America. The Indians of Brazil tap these trees, and the juice or sap, which is something like milk or cream makes India rubber when dried. In this country it was used only to erase pencil marks, but the Indians made bottles and shoes of it, which were considered very curious, and sold for a wonderful price.

After a time a number of men got some rubber from Brazil and tried to make shoes in this country. But they were not very successful. The shoes would stiffen and freeze as hard as iron in the winter, and in the summer they would melt. What Goodyear was trying to find out was how to make rubber so that it would neither freeze nor melt.

It was a long time before he found out. Many men would have been discouraged, but Goodyear did not once think of giving up. He was so poor that he had to borrow money to buy rubber with. Sometimes he was without wood or coal, and his family was kept from starving only by the kindness of neighbors; still he persevered.

One day, as he was at work mixing rubber with sulphur, it fell out of his hand upon the hot stove. It was some time before he could recover it, and then he observed that it had not been melted by the heat. He carried the rubber out of doors and let it remain over night, and although the temperature was below zero, it did not freeze. By accident he had stumbled upon what he had long been searching for.

But he had yet to learn how to mix the rubber and the sulphur, and then he had to make people buy his vulcanized rubber garments. To this end he made a complete suit for himself, and wore it in all kinds of weather to advertise his goods. He even carried a cane of India rubber.

It was not strange that he was called the "India rubber man."

At last people found out that his rubber garments were all that he represented them to be. People that had to be out in the rain could now keep themselves from getting wet. Everybody has been made more comfortable, and a great many lives have been saved, by rubber boots and rain coats.

### Baking-Day

BY ANNA BURNHAM BRYANT

Mistress Marjorie loves to play  
She is the cook on baking-day.  
Up goes the sleeve from the dimpled arm;  
On goes the tier to keep from harm  
Dress of lace and embroidery—  
"Sometimes you spill things!" says Marjorie.



Sweet and sticky from top to toe,  
Watch her tripping it to and fro.  
Raisins and currants and eggs and spice,  
Citron and sugar and all that's nice,  
Butter and essences—"Deary me!  
Cooks can't be stingy!" says Marjorie.

Into the oven she pops a pie.  
"Won't they just love a piece by and by!  
Cookies and cakes and the puddings too,  
Marked with an 'I' and a 'love' and a 'U';  
Brown and bonny they soon will be.  
Cooking is lovely!" says Marjorie.

Mother goes by with a pat and a smile  
(Watching the oven all the while);  
Father comes tip-toeing out to look  
At the dear little maid who is playing cook;  
Laughing at her as she laughs in glee.  
"The cook is lovely, at least!" says he.

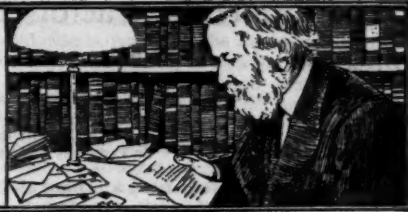
came about from a thoughtful man's seeing a few wornout saws in a peddler's wagon.

Silas Howes lived to be a millionaire, and he did a great deal of good with his money. Few names are deserving of more lasting remembrance than that of the successful Vermont blacksmith. When he died the Eagle Square Company was organized, and squares are still made





## THE CONVERSATION CORNER



### About Birds and Other Animals

**H**ERE are two "left-overs" from our Indian Corner to which I will add left-over vacation letters—I must finish them all this week!

An aged lady in Rhode Island thinks "apple slump" was an Indian word and thing, because an old Indian woman of her childhood remembrance spoke of it so often. I doubt it very much; I do not believe the aborigines had any such elaborate and delicious dishes as apple-slump, apple dump, or pandowdy! In fact, I find, on inquiry, that these were preparations of our New England foremothers, with no hint of Indian origin. Besides: did the Indians have apples at all? Did not the Pilgrims bring them from old England? The famous Marshfield apple tree was planted by Peregrine White, the first white (and White) child born in New England; it lived long after him (he died in 1704), and his descendant in our Library will show you a piece of it—but where did Mr. P. W. get the seed? How about Governor Endicott's pear tree in Danvers—is that still alive? Indian or English?

Second Indian left-over: And now comes a "souvenir" from North Carolina, with a gay little bird—*Toxaway*—and this note under it: "Means in Indian, Red bird." Any of you know *Toxaway*?

This will serve to introduce a letter from a new little Cornerer. The bird she speaks of is the "rare old bird" of the stork family (African, not American), recently pictured in the Corner.

*Dear Mr. Martin:* I have something better than a bird. I have a little baby brother and he is the littlest thing you ever saw. I have two brothers now so that makes it nice for Hamilton and I. Papa has gone to preach, but he will be with us soon. Mamma is sick and has a nurse so I have to make the best of it. Hamilton has a stick and he rides it just as you would ride a horse, so he has a nice time. But I spend most of my time playing with the girls or reading or writing and sometimes I chop up five or ten shingles too. Good Bye.

CAROLINE M.

This letter is not dated, but is postmarked on Cape Cod (that is where the first New England baby was born!); I think that is only her vacation home.

This is from the Western boy that won the "rare old bird" prize:

*Dear Mr. Martin:* I thank you for that book—Chapman's Color Key to North American Birds—which I received last Saturday. It is splendid! I have had a good time this summer in Colorado, where I saw many specimens of what is commonly called Rocky Mountain Canary. [Can Frank describe that canary's song?—Mr. M.]

Topeka, Kan.

FRANK H., JR.

He is the boy to tell us about the "road-runner" of the Arizona letter in the last Corner. And now, while thinking what other birds could be Cornered, I see an interesting paragraph in the *Transcript* about an Iowa farmer who raises wild geese! It reminds me of the same thing heard in Prince Edward Island—and I

saw the geese. Our Brackley Beach landlord had a large enclosure for them close beside the water, so they could go out and take a swim.

This is the simple story. When the wild geese are on the way for their summer vacation in the far North—in Dr. Grenfell's land, and beyond—they "trim the shore" of the Gulf coasts, and some of the flock are attracted by the tame geese on the land, and join them. They are carefully driven into a pen, and one wing clipped, so that they cannot fly. They are nicely cared for, and breed with the domestic geese, the young geese being sent each year to the Boston market. John K. wrote me that there are eighty-five geese in all at this Brackley Beach gooseery—is that the proper word, or should it be geesery?



Kathryn and the Chickens

Here is a little letter from the little fellow who climbed the Bethlehem mountain with us; he says nothing about birds in it, but it has for a heading a pretty picture of little birds flying into a boy's hat!

*Dear Mr. Martin:* Thank you for the Bethlehem pictures which I found when I got home. It was kind of you to take so much trouble with a little boy like me. [That is the very kind to take trouble with!] I left my air-gun, but I am going to write Mr. Turner to keep it for me till next year, when I hope to go there again. I am well, and I earned fifty cents by gaining nearly two pounds. Your Agassiz guide,

Providence, R. I.

KLEON S.

Now I will show you a picture of birds which I got on the banks of the Merrimac in July, with Kathryn, a dear little "Pleasant Valley" girl of two years old, among them. Perhaps you will recognize what kind of birds they are! They are not geese, nor do they seem to be very wild, for they flew up to reach her hand, and tried to sit in her lap. At last she stooped and put her hand on one of the birds, saying, "I dot 'im!"

*Dear Mr. Martin:* We had a show of pretty stones from the beach in the tent. We've got a new, new, new gun—Harold and Alden, each of them. A woodshed party—having dolls and making rooms and driving nails; if you hit the nail every time and didn't hit the board, you'd get a prize. [What did you get if you hit your finger nail?—Mr. M. Got a sore finger!—D. F.] I've got a big collection of cartridges; if you want some, I can give you some, or stones from the tent. I've got a new can you carry on your side, over your shoulder, to keep things in—rabbits or squirrels, or such things. If you want to, and have any extra books that aren't any good, or that are in the waste basket, send them to me for my collection. I've got a lot of post-cards, and if you want any, you can come to me and get some—a few—one or two. Good by. [Dictated.]

Point Ripley, Me.

NORMAN M.

*Dear Mr. Martin:* I live in Malden, Mass., but I am spending a part of my vacation here with my cousin. She has told me all about little Clara; I have earned 10 cents [by gaining in weight?], and I am going to send it to you to send to her to give her a trolley ride. It is very sightly here. We can see the mountains in Vermont. We are on the top of a steep hill, and it is fun to halloo and have the Echo come back to you. I have picked almost a bushel of blackberries; I have all the berries I can eat. [Do you suppose that boy ate a bushel of blackberries, Mr. Martin?—D. F.] We have a hammock under the trees, and a croquet set, and a big hoop to spin up and down the hills. I like the Corner page and I should like to be a Corner boy. I shall be 11 years old the —th of September. [I shouldn't wonder if he got his "stiffkit" on his birthday morning!—Mr. M.] Good Bye, Mr. Martin.

Langdon, N. H.

ROBERT N.

*Dear Mr. Martin:* Do you know if pigs smile? Where I spent my vacation, the man had some little pigs, and one day he put two of them that he had sold into a bag and carried them away. About two hours after, I looked out the window and saw the pigs come running into the yard, side by side, and it seemed to me they were smiling at the thought of being back home.

Cambridge, Mass.

ELEANOR W.

I have heard a horse-laugh, but I do not feel sure about a pig-smile.

*Dear Mr. Martin:* I would like to be a Cornerer. I and my sister have two bantams and they have feathers on their legs. And I have been up to see the rock crusher. They have a big quarry and a tunnel through the hill. They have two cars that carry the rock to the crusher. And the crusher is like a big coffee-mill. I am eight years and a half old. [Dictated.]

Berkeley, Cal.

DONALD G.

D. F.: You must make room for this new bird-prize offer! The publisher of the *Bird Magazine* (monthly), Worcester, Mass., seeing the Cornerers' interest in birds, offers you as a prize for the three best letters about what you have seen or learned during the year in the line of birds, a year's subscription to that magazine. The sample I have seen is full of interesting matter, with pictures (some colored) of birds and eggs. Every bird-student ought to get that prize! The letters should not exceed two hundred words (may be less), and should be in my hands by Dec. 1.

Mr. Martin

## The Supreme Factor in Work for God\*

By Rev. A. E. Dunning

Come, Holy Ghost! in us arise;  
Be this thy mighty hour!  
And make thy willing people wise  
To know thy day of power.

Place clearly before your mind a picture of the Jews of Jerusalem about sixteen years after the first return from the captivity in Babylon. They had come back to re-establish their nation under the impulse of the great messages recorded in the latter part of the prophecies of Isaiah and the book of Ezekiel. Those were mighty sermons, which stir now profoundly many even who do not associate them with the circumstances which called them forth or with the motives of the preachers. Read the vision of Ezekiel, 37: 1-14, and imagine it addressed to a multitude of exiles, old men and women many years absent from their beloved land, or the children of such persons, who had only heard of the wonderful city of their fathers. Could they, subjects of a mighty conquering nation, ever repossess the country which had long before been devastated and left desolate by an invading army? They certainly had not the power to do this. But the message of that vision-sermon and of all the others preached to them at that time was the word from Jehovah, "I will put my spirit in you." Inspired by that promise, and realizing its fulfillment, they did what had seemed impossible. They rose up and marched across the desert to their own land. Within a few months they laid at Jerusalem the foundations of a new temple to their God.

But their enthusiasms had not lasted long. Enemies rose around them. King Cyrus the Persian, who had been looked on by them as the instrument of Jehovah to help them [Isa. 44: 28], had died. His successor had no interest in them. Their crops failed and poverty oppressed them. The neglected foundations of the temple witnessed to their failure to fulfill the mission for which they had set out from Babylon. Then the prophets Haggai and Zechariah began another revival movement. Read their sermons. The Christian Church has seen no gloomier time than that when these men of God began their campaign. This sermon chosen for our lesson is the most impressive of the eight, the abstracts of which are recorded in the first six chapters of the book of Zechariah. You may prayerfully expect to reproduce on your pupils in some degree its effect on the Jews to whom it was first delivered. To that end describe to them:

1. *The preacher.* Haggai had already proclaimed to prince, priests and all classes of the people the encouraging message, "Be strong, be strong, be strong; for God is with you." Four dated sermons give the substance of his preaching. But dissatisfactions had checked their newly aroused zeal to "go up to the mountain and bring wood, and build the house." Then the younger, abler, more brilliant preacher took up the rousing cry. His themes were, The Man on the Red Horse among the Myrtle Trees, The Four Horns, The Man with a Measuring Line, The High Priest Facing Satan, The Candlestick and the Two Olive Trees, The Flying Roll, The Woman in the Ephah, and The Four Chariots from the Two Mountains. These sermons were delivered as visions, pictures to attract attention and teach the people. The method is common in our modern Sunday schools. The prophet Joel declared that the truth should be taught through the Spirit of God coming on men and women, "and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions." Old and young teachers of divine truth dream dreams and see visions and by word and chalk and pencil and brush reproduce them as means of conveying what the Spirit has taught them of the mind and will of God. Zechariah was such a teacher.

2. *The sermon.* This was the fifth of the series. It was a vision of a great gold lampstand supporting a bowl or reservoir for olive oil feeding seven burning lamps. It was kept full from two olive trees, one on the right side and the other on the left, from whose fruit laden branches oil flowed into the bowl. The prophet's message became plain to the people as he explained to them the picture. The seven pipes of each lamp were the people building the temple. The olive trees supplying the oil were the

two anointed ones, Zerubbabel the prince and Joshua the priest. They represented the two factors of the government. Their supplies of strength for the people were unfailing because they stood beside the Lord of the whole earth.

How then was the temple to be built? The appointed leaders were to keep close to God and draw their strength and wisdom from him by prayer and the study of his Word. Thus they would be able to inspire the people to continual work. Zerubbabel had laid the foundation of the temple and he should finish it [v. 9]. Though the difficulties in the way were high as mountains, the path should be come as level as a plain, and the prince should put the capstone on the structure amid the joyful shouts of the builders [v. 7]. Though they were feeble and in poverty, they must not despise the day of small things, for they were working under the all-seeing eyes of the Almighty One, fixed with favor on their leader, and those eyes would see the fulfillment of their desire [v. 10].

3. *The modern interpretation of the sermon.* The churches today are longing for a spiritual revival. At any rate they say they are, and some in them mean what they say. How can it be brought about? How can life be created in communities indifferent, pleasure-loving, spiritually dead? How can dishonesty, selfishness, the frauds which nowadays have been given the name of "graft," be banished, and the controlling sense of love and obligation to God be kindled in the people? The message in this ancient sermon is that all this can be done, but that the two methods generally relied on will not be successful [v. 6].

It cannot be done "by might." The prevailing idea is that sin is to be driven out and spiritual strength gained by combinations of individuals and churches. Satisfaction for each new spiritual want is provided for by a new society, brotherhood, brigade, union or other organized fellowship. Great advantages result from

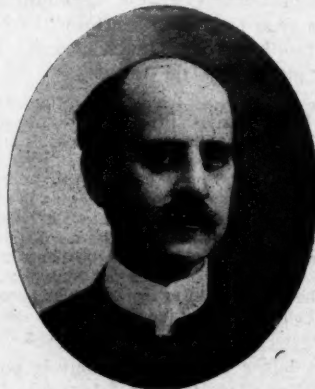
organization. But machinery does not produce life. It turns out things. Elaborately planned schemes for securing the operations of the Holy Spirit absorb attention rather than the Spirit himself.

It cannot be done by "power." The glory of the Church is not its rich men, nor its great institutions erected by their money, nor its eloquent preachers. The holiest characters have been produced, the most effective fellowship between Christians maintained, and the noblest services rendered in times when men of wealth and high in authority were indifferent to the claims of Christ, when confession of faith in him meant sacrifice.

The way to do what the world today most needs to have done is "by my Spirit, saith the Lord of hosts." The returned Jews wanted to build the temple. The difficulties they had to meet were lack of money, indifference of those pledged to do the work, the opposition of foes. We Christians now want to revive the Church of Christ and save the world. Victory is to be gained by us as it was gained by the returned Jews. The leaders must stand constantly close to God. Then the Holy Spirit will flow through them into the followers of Christ, and all together turning to God in prayer and humble reliance and earnest purpose, they will find themselves strong to carry forward his work till the day of triumph, when the accomplished work will be greeted with joyful shouts of, "Grace, grace unto it."

### A Loss to North Dakota

The resignation by Dr. Charles H. Dickinson of the pastorate of First Church, Fargo, is an event of more than local importance on account of its relations to the state. The pastor is bishop of the whole region. He is in close touch with Fargo College. In both these relations Dr. Dickinson has done eminent service. No other trustee has better



REV. CHARLES H. DICKINSON, D. D.

conceptions of the opportunity or the true ideals of the college. He has frequently addressed the State University, the Agricultural College, and Fargo College, and always with acceptance. By inaugurating the plan of student membership in First Church he gave a religious home to young people coming to college. Dr. Dickinson is evangelistic according to the newer type, is especially drawn to young people, knew every member of the college and was personally interested in each. Last winter he was foremost in evangelistic efforts to reach the young men of the city, giving four strong addresses on successive Sundays at the Y. M. C. A. rooms. Lesser events in his ministry are the securing of a fine parsonage, the improvement of church finances and enrichment of the services. He had large and wise plans with respect to First Church and has seen its membership increase sixty per cent. The affection of Fargo and of its schools will go with him, and he leaves with universal regret. The charm of the home life at the parsonage, the grace, efficiency and rare wisdom of the pastor's wife will abide in memory. J. H. M.

\* International Sunday School Lesson for Oct. 29. Power through God's Spirit. Text, Zech. 4: 1-10.



## Greater New York

### A Noted Japanese Evangelist

Pres. Kajinosuke Ibuka of the Meiji Gakuin at Tokyo, a noted teacher and evangelist, is staying at Union Theological Seminary, having become a friend of Dr. Hall on the latter's visit to Japan. He will return in November. His co-worker, Rev. K. Kawai, will remain to take a post-graduate course. Mr. Ibuka is addressing several churches and Y. M. C. A. meetings on present conditions in Japan. He is on his way home, having been a delegate to the International Y. M. C. A. Conference in Paris and to the Students' Christian Federation in Holland. He speaks of the recent riots in Tokyo as having been fomented by the lower and uneducated classes because of their prejudice against Christian churches.

### Union Seminary's Opening

A large number of educational institutions were represented in the audience that witnessed the opening of the new term and the induction of Rev. James E. Frame to the Edward Robinson chair of Biblical theology. President Hall delivered an impressive charge to the new incumbent. Professor Frame set forth his conception of the new department over which he is to preside, his subject being The Purpose of New Testament Theology. The seminary opens with the largest enrollment in its history, due in part to the development of the curriculum. Rev. Hugh Black will lecture in the department of homiletics, besides holding conference with individual men. The extensive list of post-graduate courses is conveniently arranged to permit many local ministers in the city to attend.

### The Pastors' Brotherhood

The pastors of Manhattan, Bronx and Westchester held their first meeting for this season at Manhattan Church. The moderator, Rev. W. D. Street of White Plains, initiated an earnest discussion as to the best uses of the brotherhood this year. A committee was appointed to map out a systematic program for the series of eight meetings, by which every man will contribute during the year to the subjects upon which his experience best fits him to speak. The two hours at each meeting are to be divided up proportionately to cover these general lines of work: first, the minister's methods of work, study, recreation, etc.; second, reports of each church's progress or problems; third, report from pastors visiting conventions or journeying on special work—which, for instance, next month, will involve a report of Mr. Lynch's visit to the A. M. A. at Worcester and Dr. Jefferson's preaching tour up New York State; and, fourth, review of a recent notable book, followed by discussion limited to three members. The brotherhood is already one of the most valuable and inspiring organizations for pastors that the city has ever possessed. With a definite and vital plan concisely worked it will become more valuable than ever.

### The New Year's Work

There are practically no changes in the churches represented in the brotherhood. Dr. Roberts of Longwood has been appointed chaplain to the Peabody Home for the Aged Poor, though the management and beneficiaries are almost entirely Episcopalian. The brotherhood will share with Dr. Roberts the preaching services on Sunday afternoons. Though the Longwood Church has been recognized less than a year, several families have moved still further north, and there seems no permanence of residence south of the line drawn from New Rochelle on the Sound to Scarborough on the Hudson.

Already the subway has made itself felt, and while it has brought a few people into the city for Sunday services it has carried out three to five times as many, who, though they endure its atmosphere on the way to business, do not consider it an attractive means of reaching a place of worship.

### Changes at Manhattan Church

Dr. Stimson, having found that there was no afternoon service on the West Side between Fifty-ninth Street and Ninety-ninth Street, except that of All Angels Protestant Episcopal Church at Eighty-first Street, has had his people change their evening worship to a vesper service at 4 P. M. A robed chorus choir under Mr. J. H. McKinlay provides exceptionally good music from oratorios, cantatas, etc., and during this month the pastor speaks on Messages to the Men of Today. The last two considered were: The Message of Christ and The Message of Peter. Strong missionary plans are formed, and the kindergarten has not room for all who come.

### Evangelism

A men's evangelistic association is being formed, as one result of the summer work in Abington Square, Eighth Avenue and Greenwich Avenue. Its chief object will be to carry on evangelistic work all the year round, at suitable hours, in the large factories and shops of the district. The association will be in close affiliation with the branches of the Y. M. C. A. and the churches, in the hope of getting hundreds of these first-class mechanics into church attendance, and in touch with Y. M. C. A. opportunities. Rev. Dubois H. Loux, who is taking post-graduate work at Union Seminary, will continue at the head, assisted by neighboring pastors and some of the summer workers. The Western Electric shops alone have about four thousand employees.

### East Side Shakespeare

Mr. Ben Greet and his English players, in co-operation with a dozen of the settlements, plan to give a series of Shakespearean plays at the Educational Alliance on the East Side, some of the West Side settlements assisting. The project is to be educational in the broadest and best sense. Courses of study on the different plays will be given at the various social centers prior to the dates of the dramatic performance, which will be rendered exactly as on the stage of the best theaters. The series will begin Nov. 4 with Henry V., followed in turn each Monday by Twelfth Night, The Merchant of Venice, and Julius Caesar. Most of the seats will be sold at half a dollar. The settlement workers believe that the experiment will open the way to extend the influence of these neighborhood centers.

### The Brooklyn Brotherhood

The members gathered at the University Club, Oct. 2, exchanging vacation experiences and conferring as to plans for the winter. Dr. Kent is president and Dr. Baylis sec-

tary. The Manhattan Terrace Church has changed its name to Ocean Avenue to avoid confusion of names with the Manhattan Church under Dr. Stimson. The pastor, Rev. L. H. Johnston, will take as much post-graduate work at Union Seminary as his rapidly-growing parish will permit. For the first time since organization, this church has begun evening services. Tompkins Avenue Church has had a very large Bible school rally and a crowded lecture for the Men's Club by Dr. Hillis on Oliver Cromwell. Oct. 19 will see the church parlors filled with a great company of friends who desire to say a reluctant farewell to Rev. and Mrs. F. Boyd Edwards as they go to aid Dr. Lyman at South Church.

### Bible Study at Lewis Avenue

Dr. Kent, who has returned with recovered health, has announced with greater emphasis than ever his purpose to make Lewis Avenue members thoroughly acquainted with the Bible. This was one of the earliest churches to adopt the phrase "Bible school" and to use graded courses of lessons. The entire school meets in the church for a devotional session and then separates to the school classrooms. Dr. Kent is dissatisfied with present progress and announces that this year more of the great Scripture passages and great hymns of the church must be committed to memory, and supports his claim by reference to the continuous singing and Bible quotations in the Welsh revival. On Sunday nights the pastor will give at the evening service a series of studies of the life and work of Paul, most of the congregation using a little textbook with lesson outlines and daily Bible readings. The trustees have organized with other men to advertise these meetings, and especially to look after visitors and strangers, announcing also their intention to link the weekly prayer meeting with this Sunday night gathering.

### Puritan Church and the Acousticon

This church has installed the acousticon for deaf members, as have many other churches in the city. Sunday evenings at Puritan are given up to a service of song with a brief address, followed by a social half hour, during which it is difficult for strangers to escape from the warmth and courtesy of the Puritan workers. The entire congregation was entertained last week by the Men's Club. Special evangelistic services have just been held for a week, consisting largely of prayer and conference. Instead of any general advertising, the attendance was secured by personal invitations. Rev. L. L. Taylor has organized a Men's Bible Class. SYDNEY.

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## In and Around Chicago

[The Congregationalist may be found in Chicago at the Congregational bookstore, 175 Wabash Avenue.]

### Christian Work in the Y. M. C. A.

There has been a feeling in many quarters that for a few years the religious work of this important institution has been somewhat neglected for the educational, athletic and social side of its work. That this will now be remedied is evident from the appointment of Rev. Herbert W. Gates of the seminary to its management. He will seek to furnish wise and attractive leaders for the noon meetings, plan for Bible class study and will secure the best men in the country for the Sunday afternoon services, which last Sunday were attended by fully six hundred men, who heard Dr. Gunsaulus on the Bible. Professor Gates brings large experience in similar work and with that experience and an ardent desire to furnish young men what they need there can be no doubt of his success.

### Commissioner to Europe

Rev. Clifford W. Barnes, formerly president of Illinois College and for the last year general secretary of the Religious Education Association, has been appointed a commissioner to visit Europe and study the methods which are used in their schools and universities in giving ethical and religious instruction. His previous experience fits him for this service. The work of the association, though its results are not yet apparent to all, has been of great value and will be far more important in the future.

### A Great Pastorate

Nearly forty-six years ago Bishop Charles Edward Cheney came to Chicago as pastor of Christ Episcopal Church. It had a membership of seven, five of them women. It worshipped in a building that cost less than \$1,000. It was located south of the population of the then city, on what seemed to be open prairie. Yet this young man, fresh from the seminary was full of hope for the future and entered eagerly upon his work. The church grew rapidly for its rector was an eloquent preacher and a faithful pastor. A downtown church now, with a large but scattered membership, its work goes on as prosperous as ever though the audiences are not quite so large as when its supporters and friends lived close around it. It was a rare privilege which the ministers had at their meeting Monday morning, of hearing from the Bishop a brief account of his life as a pastor in this city. Beginning his work in 1860 and continuing it without interruption till now he has seen and taken part in all the city's changes. No allusion was made to his disagreement with Bishop Whitehouse, whose high church tendencies and apparent belief in baptismal regeneration brought about a rupture and led to the formation of the Reformed Episcopal Church, but a simple story was told of faithful support on the part of a noble body of men and women and of an honest purpose to minister to their wants with unwearied fidelity. The Bishop claimed nothing for himself but he has never spared himself either in his preparation for the pulpit or in serving his parish. He has stood for all that is best in the city's life, has led in reforms, has had part in the great revivals and bears grateful testimony to the blessings which came to him and his church through that of 1876-77, led by Mr. Moody. While admitting advantages that sometimes attend the frequent change of pastors, the Bishop feels that his own experience is in favor of a life-long connection with a single church.

### Are Churches Ungrateful

The treatment of its retiring pastor, Dr. James G. K. McClure, by the Lake Forest Presbyterian Church, answers emphatically, No. For twenty four years Dr. McClure has filled the pulpit of this great suburban church. He has served the community and the denomination in often standing in the breach and

guiding the affairs of the college which is located in the town, and now that he has been chosen president of McCormick Theological Seminary, while recognizing his eminent fitness for the place his parishioners are determined if possible to keep him with them for at least a portion of the year. So they have quietly gathered a large sum of money, much larger than any one dreamed of at first, with which it is proposed to purchase for him an attractive residence for a summer home. The gifts have been spontaneous and are expressive of the love felt for Dr. McClure, for his unvarying courtesy, his sympathy and his friendship. He is a man of unusual ability, a graduate of Yale, of New England ancestry and has long been one of the favorite preachers in Yale University Chapel. He is the author of several books, one of the last being a collection of the Yale sermons.

### In Memory of Dr. Moses Smith

A bronze tablet has been placed in Leavitt Street Church in memory of its first pastor, Dr. Smith. The inscription is as follows:

IN LOVING MEMORY OF  
1830 REV. MOSES SMITH, D.D. 1904  
FIRST PASTOR OF THIS CHURCH  
CHAPELAIN IN THE CIVIL WAR  
1863-1865

A BELOVED MINISTER. A BRAVE SOLDIER  
A FAITHFUL FRIEND

"THINE EYES BEHOLD THE KING IN HIS BEAUTY"

The unveiling took place Sunday afternoon, Oct. 15, the exercises being in charge of the pastor, Rev. R. B. Guild, and Dr. E. M. Williams. For nearly a third of a century Dr. Smith was prominent in the ministry of the Northwest. He came to Leavitt Street from Connecticut, having previously served as chaplain in the army. He was pastor also of First Church, Jackson, Mich., and of Woodward Avenue Church, Detroit. For more than a decade he served the church at Glencoe, but about nine years ago he became blind and was obliged to give up his parish. Coming to the city to live he connected himself with his old church. It is fitting that the church which persuaded him to leave the East and in which he spent his last years should thus permanently honor his memory.

### Reception to a New Pastor

Thursday evening, Oct. 12, a large company of people gathered in the parlors of the New England Church to welcome Rev. Horace B. Williams, their new pastor. Mr. Williams was a member of the graduating class of the seminary, and has shown his ability as a preacher and his wisdom as a pastor in services performed during several months for the church. He will have the support of a noble body of Christians, and will find a field large and needy enough to tax all his energies.

### Visit of Rev. Robert Collyer

It is not often, though he has a daughter living here, that Mr. Collyer comes to Chicago. Last Sunday he preached in a hall to what once was a part of his audience in the church for which he raised the money after the great fire in 1871, and which stood near New England Church on Washington Park. The old church building has been sold, and at present services are held in a hall north of Lincoln Park, and for future use a building is going up still further north on Berry Avenue. Mr. Collyer was greeted by many friends and his sermon was heard with as much pleasure as of old. He came to the city to be present at the opening meeting for the year of the Chicago Literary Club, which he helped to organize and of which he was the first president. The doings of this club are never reported, but Mr. Collyer was at his best in his remarks and in his tender reminiscences. His voice has its old charm but clustering locks of white and some indications of loss of bodily strength render him as a speaker—especially to comrades like those he met in the Literary Club—more attractive than ever.

### Another Pastor Leaves Us

St. Mary's Avenue, Omaha, is to be congratulated on its good fortune in securing Rev. Lucius O. Baird of Ottawa, Ill., to accept a call to be its pastor. He is at present president of our State Home Missionary Society and has had a pastorate of more than ten years in Ottawa. His removal is a loss to all our interests in the state.

Chicago, Oct. 14.

FRANKLIN.

Bishop Olmstead of the Protestant Episcopal Diocese of Central New York reprobrates women's appearing in church without headgear. It's a Pauline course, but is it so tremendously important in these days of re-valuation of internal life rather than outer possessions and adornment?



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## The Literature of the Day

### Psychology in Harness

It has been complained of what is called the modern psychology that it has divorced itself from practical life and the sphere of conduct to become a mere branch of biology. The complaint is not well founded, even though the physiological psychologist has had too large a share in the recent researches and conclusions of the science. For in the last resort all studies of man and all new knowledge of his powers find themselves related to the moral imperative. In the preface to his new book, *Rational Living*, President King of Oberlin nevertheless thinks it necessary to defend himself against the charge of a premature use of psychological results for so practical an end as daily conduct—an apology which for general readers and for all earnest souls who desire to utilize the best knowledge for the highest ends will seem beside the mark. It was time that this harvest also should be utilized for the help of men in their endeavors after a rational and moral life.

The four great accepted inferences from modern psychology, upon which President King founds the divisions of his book, are the Complexity of Life, the Unity of Man, the Central Importance of Will and Action and the Concrete-ness of the Real—the Inter-relatedness of All. The first is an index of an unexpected richness of life. It does not lead us to confusion, but to opportunity. The second exalts the whole of man, and is the correction of one-sided and limiting theories and habits. The third fixes and centers responsibility, the fourth keeps us in the path of the practical, and takes us out of the fog of dreams. The psychological evidence in each case is first adduced and the history of thought shown, and then the suggestions for living follow.

President King has given us an argument which will appeal both to the student of modern psychology and to the general reader in search of information and suggestion for the wise handling of his life opportunities. He has succeeded admirably in making his pages both readable and accurate, while avoiding technical language. His aim is to stimulate us to a broader and richer life, more full of action and purpose in obedience to the laws of the universe as they find expression in our own natures. It is a timely contribution to current thought, and will be both informing and helpful to its readers.

[*Rational Living*, by Henry Churchill King. pp. 271. Macmillan Co. \$1.50 net.]

### Saint Abigail of the Pines

This is a first novel and brings to the notice of the story-loving public a writer already popular in another genre, who has the art of creating an atmosphere and telling a moving tale. Among the

swarm of imitative works with which the time abounds Mr. Knight's *Saint Abigail* stands out as highly original in method and feeling. The salt breath of the sea is in the pages, there is stirring adventure, but it is no mere sailor's yarn spun for the excitement of landmen in their quiet nooks beside the fire.

The story opens by the shore with a mystery of solitary graves looking seaward. It takes us to New Bedford in the palmy days of the whaling fleet, when there was an aristocracy of owners and a great gulf fixed between them and the sailors in their pay. Its real charm is in that ancient field of art—the only field where real art ever comes—the experience of the human heart. The characters are few, but the boy's sin which brought such bitter fruits and the man's repentance,

types of character, her place among the leaders will be secure.

The story is primarily that of the development of a poet. He is held by his heredity and environment and released by his genius purified by love. This plot lends itself to a certain over subtlety which is the chief fault of the book and will make it caviare to the great multitude which reads for a swift and unthinking pleasure of excitement. It is not merely necessary to take this story seriously, as the author takes her people, but such seriousness is well worth while. But it does not by any means exclude a humor which is not laid on but is a quiet but continually present part of the whole handling of the material. The story moves in literary circles and is cultivated or even learned in tone but never pedantic. In all respects, then, *The Divine Fire* is an unusual book and must be reckoned with by students of contemporary writing.

[*The Divine Fire*, by May Sinclair. pp. 597. Henry Holt & Co. \$1.50.]

### RELIGION

*The United States a Christian Nation*, by David J. Brewer. pp. 98. John C. Winston Co., Philadelphia.

These three lectures were delivered by Justice Brewer at Haverford College. The first is devoted to showing by constitutional history and court decisions that the United States is a Christian nation; and the array of precedents and authorities is overwhelming. The second and third lectures are practical in their definition and appeal to Christian citizenship. All are the utterance of one who is at once a great lawyer and an enthusiastic Christian.

*Holy Bible*. Nelson's Sunday School Edition. Illustrated.

This compact edition of the American Standard Edition of the Bible is printed in paragraphs on good paper and has in addition to the helps a number of colored illustrations of places and monuments. The helps are edited by Dr. A. F. Schauffer and bring much into small compass—maps, a Biblical introduction, Bible catechism, story of the International lessons, lists of memorable verses and hymns to be learned by heart, tables of parables and other valuable and interesting material. The binding is of the attractive and durable sort which modern use demands.

*The Redemption of the Body*, by W. Fitzhugh Whitehouse. pp. 88. E. P. Dutton. Imported. \$1.00.

An interpretation of a difficult passage, Rom. 8: 13-23, in which Mr. Whitehouse takes the word translated creation to mean the body of man, which waits in pain and weakness for its glorification. The argument will interest Biblical scholars, and the conclusion is suggestive.

*The Higher Criticism Cross-Examined*, by Frederick Davis Storey. pp. 262. Griffith & Rowland Press, Philadelphia. \$1.25.

The spirit in which the author approaches his theme vitiates what might have been a layman's fair and candid examination of recent scholarly conclusions in regard to the composition of the Old Testament. The abuse of individual scholars is quite aside from any true purpose of seeking the facts.

### VERSE

*America to England, and Other Poems*, by Minot J. Savage. pp. 208. G. P. Putnam's Sons. \$1.35 net.

This is a selected garnering of verse which it has been the author's delight to make his



Copyright, 1905, The Pilgrim Press From *Saint Abigail of the Pines*

the deeper and the lighter love of man and the love of woman which is the deepest experience and force of all, are movingly drawn.

[*St. Abigail of the Pines*, by William Allen Knight. pp. 185. Pilgrim Press. \$1.00.]

### The Growth of a Poet's Character

If *The Divine Fire* is a woman's book, it is, as Ruskin said of Mrs. Butler's paintings, "Amazon work." And that it is the work of a woman, not only the author's name but also its assured and yet delicate handling of woman's character in the contrasting types which appear in the story unmistakably declares. May Sinclair on the strength of this one story must be given a high place among living writers of English fiction. If she can duplicate the art without repeating the

whole life long. Much of it is occasional or polemic and of little value to the world. Mr. Savage works best in the close limitations of rigid form and the sonnets in which his intellectual and spiritual enthusiasms for great leaders of thought and life have found voice are much the best things he has done and are well worth while.

*The Complete Poetical Works of Lord Byron.* Cambridge Edition. pp. 1,065. Houghton, Mifflin & Co. \$3.00.

No word of special praise is necessary for those who know the handsome volumes of this edition of the poets. Byron's work is all there and its bulk is not too great to make a handy volume in good print on durable paper, bound with simple and effective good taste.

*The Fall of Tolan,* by James Edward Routh, Jr. pp. 51. Richard Badger. \$1.00.

*A Picture Gallery of Souls,* by Ira I. Sterner. pp. 110. Richard Badger. \$1.00.

#### FICTION

*The Cherry Ribband,* by S. R. Crockett. pp. 410. A. S. Barnes & Co. \$1.50.

This is romantic fiction of a most engaging sort in Mr. Crockett's earlier manner—the manner of his *Lilac Sunbonnet*. The story moves in the times of the persecution of the Covenanters, the scenes are in the wild country of the West and on the Bass Rock. Peden the Prophet is one of the central group in which the higher and lower types of both persecutors and persecuted are represented and contrasted. Except for the one scene of melodrama which Mr. Crockett seems to be unable to suppress in his stories, the tale is wholly delightful in its spirited flow and romantic interest.

*The Beautiful Lady,* by Booth Tarkington. pp. 144. McClure, Phillips & Co. This story of love and self-sacrifice well deserves the beautiful setting which the publishers have given it. The author has entered into the hearts of his little company of actors so completely that he is able to move his readers both to tears and laughter.

*Tales of the Fish Patrol,* by Jack London. pp. 243. Macmillan Co. \$1.50.

Mr. London in his youth was for some time a member of the San Francisco fish patrol, whose duty it is to police the wide waters of the bay and break up illegal fishing. Out of that experience he has drawn these stories, which show his extraordinary narrative power at its best. Chinamen, Greeks and Italians were the lawbreakers, and the contest of wits is as exciting as the lively adventure of the tales.

*The Ancient Landmark,* by Elizabeth Cherry Waltz. pp. 269. McClure, Phillips & Co. \$1.50. One of the too numerous studies of unhappy marriage and divorce. The scene of the study is Kentucky, where the ancient landmark of matrimony is still profoundly venerated. A beautiful young woman is held in thrall by a husband who is of beastly life and an opium fiend. A wealthy kinsman from New York, with the New York point of view, tries to combat the complacent acquiescence of the wife's friends and neighbors. In the end he overcomes her prejudices and divorce and remarriage follows. The style of the book is good and its interest well sustained but the reason for its existence is not evident.

*Ramrod Jones,* by Clint Brown. pp. 321. Saalfield Pub. Co. \$1.00.

An amusing story of most improbable adventures lightheartedly woven in with a description of the war for the independence of Texas.

#### FOR YOUNG FOLKS

*The Adventures of Harry Rochester,* by Herbert Strang. pp. 418. G. P. Putnam's sons. \$1.50.

Mr. Strang is a follower of Henty in writing adventurous historical romances for boys and does his work with even more spirit and vim. This tale gives a good picture of the wars of Marlborough and William of Holland against the French, with a clever and courageous boy hero. The adult mind rather balks at the improbability of the hardships on which the prosperous conclusion turns, but for the purpose of entertaining boys that is a small matter comparatively.

*Deerfoot in the Forest,* by Edward S. Ellis. pp. 366. John C. Winston Co., Philadelphia. *Deerfoot is a Christian Indian of the Shawnee tribe at the beginning of the nineteenth cen-*

tury, whose popularity in earlier series of stories for boys has induced the author to give his readers more. With all the adventures there is a minimum of killing—in fact, the hero is too good to be true. If the boy imagination is to be catered to along this line, *Deerfoot* is innocuous, and his athletic prowess, kindness and fun will commend him to boys.

*Uncle Sam and His Children,* by Judson Wade Shaw. pp. 360. A. S. Barnes & Co. \$1.20 net.

In a pleasant way, which will be attractive to young people, the author tells some things about our inheritance from Pilgrim and Puritan ancestors, the story of our country's growth, her great resources, and the perils which threaten her welfare. Forestry, intemperance, trusts, good literature, thrift, are some of the varied topics considered. A good book to put into the hands of a boy in the midst of his teens.

*Boys Who Became Famous,* by Harriet Pearl Skinner. pp. 221. Little, Brown & Co. \$1.25.

The intention is better than the deed in these imaginative sketches of the childhood of famous artists, writers and musicians. The history is not always above question and the boys at least, we fear, will find the heroes too sentimentally drawn to be attractive.

#### SOCIAL STUDIES

*Fate of the Middle Classes,* by Walter G. Cooper. pp. 200. Consolidated Retail Book-sellers, New York.

The special value of this book is in its clear exposition of the present condition of "the consumer," between the upper and the nether millstone, and the peril slowly approaching when capital and labor shall unite and the trust reaches its climax. But the people are not helpless. "Beasts of prey are fewer than the men that hunt them." The public is a majority and their remedy is organization and co-operation. It is an interesting popular presentation of the most important economic problem of the day.

*The Principles of the Administrative Law of the United States,* by Frank J. Goodnow. LL. D. pp. 480. G. P. Putnam's Sons. \$3.00 net.

Although this volume is prepared with the law student primarily in mind, yet it is comparatively free from technicalities and may be of great value to the general reader who wishes to know what are the powers and duties of our various executive officers and the general working of our governmental system in actual operation. Some thirty pages, for example, are devoted to the executive power of the President and half as much to the state governor, a chapter to the Senate, state and national, and several chapters to local administration, town, county, city, borough, by sheriff, town officers, mayor, councilmen and others. So much ground is covered that some of it seems treated too sparingly. But on the whole, a great amount of valuable information, on a complicated and wide-reaching topic, is brought together in intelligible manner and compact form.

*The Industrial History of the United States,* by Katharine Coman, Ph. B. pp. 343. Macmillan Co. \$1.25.

Much of this material will be found in recent American histories. But it is a great convenience to have a text-book which groups this class of facts compactly and clearly. From questions of land tenure and labor supply in the earliest years to monopolies, trades-unions and immigration problems of our own day, the ground is well covered. The book is abundantly and judiciously illustrated.

*The Poor and the Land,* by H. Rider Haggard. pp. 157. Longmans, Green & Co.

Mr. Rider Haggard visited the United States and Canada as a British government commissioner in the early months of this year to study the colonies of the Salvation Army in Colorado and California with a view to a plan for settling the able-bodied paupers of the English British cities on the land in Canada or elsewhere. This volume contains his report with an introduction describing his experience and conclusions in which he answers the objections which have been raised in different quarters. His argument for the co-operation of the government with the Salvation Army and other religious and philanthropic agencies is interesting, and, from the British point of view, convincing, and his tribute to the good qualities and successes of the army is well deserved.

Students of social and economic science will find much to interest them in these pages.

#### MISCELLANEOUS

*Pedagogues and Parents,* by Ella Callista Wilson. pp. 290. Henry Holt & Co. \$1.25 net.

A study and criticism of present-day educational methods from the point of view of parents and intended to stir them up to criticism and co-operation. The separate papers attracted much attention as they appeared in the periodicals. The author is well informed and makes her points with incisive statement and humorous illustration. It would be a wholesome sign if parents would read, ponder and enjoy what she says. Some of her criticisms upon the pedantry of modern pedagogic methods are highly amusing, or would be, if the matter were not so serious.

*The Philippine Islands,* by Fred W. Atkinson. pp. 426. Ginn & Co. \$3.00.

Mr. Atkinson was the first general superintendent of education in the Philippines, and writes for the information of the American people. He begins with the geography of the islands, traces their history since their discovery, and describes climate, commerce, people, religion, government and education in an informing way. He believes in the American experiment and the future of the people; but believes with difficulty. The least satisfactory, because least frank and hopeful chapter, is that which treats of the religion of the people in the past and the future. There are many helpful photographs.

*The Words of Garrison,* pp. 137. Houghton, Mifflin & Co. \$1.25 net.

William Lloyd Garrison was born in 1805 and his children have marked the centennial by issuing this collection of extracts from his writings and sayings with a brief biographical sketch which brings out in an admirable way the splendid courage and persistence of the man. We note the good portrait and the simple good taste of the making.

*The Napoleonic Exiles in America,* by Jesse S. Reeves, Ph. D. pp. 134. Paper. Johns Hopkins Press, Baltimore.

*Bacon Cryptograms in Shakespeare,* by Isaac Hull Platt. pp. 120. Small, Maynard & Co.

*The Diary of Samuel Pepys,* pp. 800. Macmillan Co. \$1.75.

The Globe Edition, introduced and edited, with convenient explanatory footnotes, by G. Gregory Smith.

#### Book Chat

Rev. R. J. Campbell, after one year of experiment as editor, relinquishes control of *The Young Man*, Dec. 31.

The last will and testament of James Fenimore Cooper was found recently in the vaults of a probate court at Kalamazoo, Mich.

Miss Tarbell's pen portrait of Mr. Rockefeller, which McClure, Phillips & Co. were to publish, will not appear in book form.

Does the work of Hampton Institute pay? An effective answer is given in the little volume, *What Hampton Graduates are Doing*.

Hall Caine is on the way to this country to gather material for his next novel which will deal with modern commercialism. His scent is true.

Legal settlement of the estate of the late Edward Noyes Westcott, author of *David Harum*, shows that the heirs have received \$125,000 from the book.

Letters of the late LaCadio Hearn are desired by Mr. Ferris Greenslet of the *Atlantic Monthly*, who is to edit a collection of the same in collaboration with Mrs. Hearn and Basil Gildersleeve.

Mrs. Humphry Ward has received \$150,000 in royalties from her book, *The Marriage of William Ashe*, and as it also has been dramatized she stands to make even more from it in that form if it makes a hit.

The United States Navy is to spend \$15,000 for books for libraries in five new battleships. Our "Jackies" have every opportunity to be well-read men, as well as much-traveled men, a double opportunity which many a land lubber covets.



## The Daily Portion

THE HANDBOOK BIBLE READINGS

BY ISAAC OGDEN HANKIN

Oct. 22, Sunday. *Jonathan and David.*—1 Sam. 23: 15-29.

Saul was seeking but God was denying—not a day can our lives be shortened without consent of God. Jonathan gave up a kingdom, but he won unconsciously an empire in the memory of men as the ideal human friend. No wonder he found David in his hiding place, though Saul had failed, for love is of keener sight than hate. When we sigh for such a friend as David had in Jonathan we must ask ourselves whether we are prepared to make Jonathan's sacrifices. We might do worse than to live in preparation for such an ideal friendship, even if we have not found it. And have we ever stopped to think that Christ is such a friend? *Make me worthy of my friends, O God, and let my gratitude for their faithful affection help me to attain that love for my neighbor which Thou hast commanded. And may I have a place forever in the love of Christ, the Friend of sinners, who gave himself for me.*

Oct. 23. *Sparing the King.*—1 Sam. 24: 1-15.

This was in the wild hills of the desert of Judea between Jerusalem and the Jordan where afterward the Christian hermits had their cells. Note that reverence had its home in the heart of David, while its absence was Saul's great weakness. Our true appeal in persecution is to God. But God's judgments—as in the case of David's against Saul—are often postponed.

Oct. 24. *David's Oath.*—1 Sam. 24: 16-22.

Saul knew—yet he fought against his knowledge. Now David's magnanimity brings him to self-confession. It was the rule of Oriental monarchies that the king of a new dynasty rooted out the old to secure himself against rebellion. Saul's repentant times were brief, his returning anger burned long, therefore David and his men still hid in the wilderness.

Oct. 25. *Nabal.*—1 Sam. 25: 1-17.

The nomadic, shepherd's life in David's time plays still a great part in the life of the people. This rich man of Judah is shearing sheep in Carmel, far to the north, showing the wide range of David's wanderings. David is still acting as a king and not a robber—the herdsmen were safe under the protection of his band. He had a claim of gratitude—as a member of the tribe of Judah, perhaps he looked for sympathy. But Nabal was a churl, without imagination and therefore selfishly shortsighted—so much a churl that even his servants called him so to his wife's face.

Oct. 26. *Abigail.*—1 Sam. 25: 18-31.

How many of us are saved from the fruits of our folly in spite of ourselves by the wisdom of those who love us. Abigail is the good and wise woman drawn for us in Prov. 31: 25-31. Happy is the household that has such a wife and mother. It is bitter for such a princess of Israel to confess even to herself that her husband is a fool—but she could only save his life by confessing it to a stranger.

Oct. 27. *David and Abigail.*—1 Sam. 25: 32-44.

Folly breeds folly—wisdom does more than it knows. Abigail not merely saved her husband, she saved David from the folly of blood-guiltiness. As for Nabal, he was frightened to death by one glimpse of his real self. To sin and folly that revelation is sure to come some day. Then both the wise and foolish will be surprised at what they see.

Oct. 28. *Saul Spared.*—1 Sam. 26: 1-12.

One had only to say "David" to Saul and his worse side sprang up in action. Note how David holds back his companions, with a patience which outlasts theirs. For he was as stable as Saul was fickle, and when his kingdom came he meant that it should come from God with God's blessing upon it.

## Inter-Church Conference on Federation

CARNEGIE HALL, NEW YORK, NOV. 15-21, 1905

Time of Meetings, 9.30 A. M., 2 P. M., 8 P. M.

Wednesday, Nov. 15

*Evening.* J. Cleveland Cady, LL. D., New York, President of the National Federation of Churches and Christian Workers in the Chair.

Reading of a Letter of Greeting from the President of the United States.

Addresses of Welcome: His Honor George B. McClellan, Mayor of the City of New York; Rev. E. S. Tipple (Methodist Episcopal), Professor in Drew Theological Seminary, for the Committee on Hospitality; Rev. Charles L. Thompson, Secretary of the Board of Home Missions of the Presbyterian Church, for the Executive Board of the National Federation of Churches and Christian Workers; Rev. Robert S. MacArthur, Pastor of Calvary Baptist Church, for the churches of the city.

Thursday, Nov. 16

*Morning.* Rev. Washington Gladden, D. D., LL. D., Moderator of the National Council of the Congregational Churches of the United States, Presiding.

Report of the Executive Committee, Rev. William Henry Roberts, Philadelphia, Pa.

The General Movement of the Christian Churches towards Closer Fellowship, Rev. William Hayes Ward, New York.

Preparatory Work of Recent Years in Advancing this Movement in the United States, Rev. E. B. Sanford.

The Open Door before the Christian Churches, Rev. William N. McVickar.

Discussion: Three ten-minute addresses.

*Afternoon.* Rev. J. H. Garrison, LL. D., Editor of *The Christian Evangelist*, Presiding.

A United Church and Religious Education: (1) Religious Education in the Home, Rev. George W. Richards; (2) Religious Education and the Sunday School, Hon. John Wanamaker; (3) Week-Day Religious Education, Rev. George U. Wenner, New York; (4) Religious Education in the College, Rev. Henry C. King; (5) The Theological Seminary and Modern Life, Rev. George Hodges; (6) Religious Education by the Press, Rev. James M. Buckley, Editor of *The Christian Advocate*, New York.

*Evening.* Rev. James D. Moffat, D. D., LL. D., Moderator of the General Assembly of the Presbyterian Church in the United States of America, Presiding.

A United Church and the Social Order: (1) Labor and Capital; (2) War and Peace, Hon. John M. Harlan; (3) Citizenship, Rev. William J. Tucker; (4) Family Life, Rev. W. C. Doane.

Friday, Nov. 17

*Morning.* Rev. Edward G. Andrews, D. D., LL. D., New York, Bishop of the Methodist Episcopal Church, Presiding.

A United Church and Home and Foreign Missions: Rev. J. S. Mills, Rev. Samuel J. Nicolls, Rev. Henry L. Morehouse, Rev. Henry W. Warren, Rev. J. M. Levering, Rev. C. B. Galloway.

Discussion: Rev. Charles R. Watson, Rev. Arthur S. Lloyd, Rev. Cornelius Brett.

*Afternoon.* Rev. David H. Bauslin, D. D., President of the General Synod of the Lutheran Church, Presiding.

Report of Committee on Federation.

Present Practical Workings of Federation: (1) Ten Years' Federative Work in New York City, Rev. Walter Laidlaw; (2) In the Smaller Cities and Rural Districts, Rev. Edward Tallmadge Root; (3) In the States, Rev. Alfred Williams Anthony, Rev. J. Winthrop Hegeman; (4) In Interdenominational Work, Rev. William I. Haven; (5) In the Foreign Field, India, Rev. J. M. Thoburn; The Philippines, Rev. James B. Rodgers; China and Korea; Japan.

*Evening.* Hon. Henry Kirke Porter, Member of Congress, Former President of the Baptist Missionary Convention, Pittsburg, Pa., Presiding.

A United Church and the Fellowship of Faith: (1) Our Faith in a Personal God, Rev. Francis L. Patton; (2) Our Faith in Christ—Christ the Center of Christianity, Rev. William H. P. Faunce; (3) Our Faith in the Holy Scriptures, Rev. H. L. Willett; (4) Our Faith in the Holy Spirit, Rev. W. F. McDowell.

Saturday, Nov. 18

*Morning.* Rev. Ozi William Whitaker, D. D., LL. D., Bishop of the Protestant Episcopal Diocese of Pennsylvania, Philadelphia, Pa., Presiding.

Consideration of the Report on Federation.

The Essential Unity of the Churches: Joseph W. Mauck, Rev. Robert F. Coyle, Rev. F. T. Tagg, Rev. S. P. Spreng, Rev. Josiah Strong, Rev. Daniel A. Goodsell.

Sunday, Nov. 19

National Observance of the Day in the Interests of Christian Unity: Ministers throughout the country are requested to speak on the Co-operation of the Churches as a sign of the oneness of believers. (John 17, 21.)

*Afternoon.* Interdenominational Gathering of Young People, to be held in Carnegie Hall under the auspices of The Young Men's Christian Association, The United Society of Christian Endeavor, The Epworth League, The Baptist Young People's Union, The Luther League, The Brotherhood of St. Andrew, Young People's Christian Union, The Brotherhood of Andrew and Philip, The Student Volunteer Movement.

Monday, Nov. 20

*Morning.* Rev. A. W. Wilson, D. D., Bishop of the Methodist Episcopal Church South, Baltimore, Md., Presiding.

What Practical Results May Be Expected from this Conference: Rev. F. D. Power, Rev. D. S. Stephens, Rev. Charles A. Dickey, Rev. John Baltzer, Rev. Amory H. Bradford.

*Afternoon.* Business and Committee Reports.

A United Church and Evangelization: (1) The Evangelization of American Cities, Rev. Frank Mason North; (2) The "Inner Mission" of the German Churches, Rev. C. Armand Miller; (3) The Work of Evangelization among the Negroes, Rev. Benjamin W. Arnett; (4) Interdenominational Evangelistic Work, Rev. J. Wilbur Chapman; Rev. Newell Dwight Hillis, D. D.

**Evening.** His Excellency Frank W. Higgins, Governor of the State of New York, Presiding.

**A United Church and the National Life:** Hon. Peter S. Grosscup, Hon. Albert J. Beveridge, Hon. David J. Brewer.

Tuesday, Nov. 21

**Morning.** A United Church and Christian Progress: Rev. J. Ross Stevenson, Rev. Ernest M. Stires, Rev. Charles Cuthbert Hall.

**Afternoon.** The Kingdom of God the Transcendent Aim of a United Church: (1) The Ideal State, Rev. E. R. Hendrix; (2) The Ideal Church, Rev. David H. Greer; (3) The Ideal Society, Rev. Henry van Dyke.

**Evening.** A reception will be given the delegates to the Conference at the Waldorf-Astoria, Fifth Avenue and Thirty-fourth Street, by the Denominational Social Unions and Church Clubs of the City.

## Delegates to the Inter-Church Conference on Federation

(Appointed by action of the National Council of the Congregational Churches of the United States, Des Moines, Io., 1904.)

Rev. James A. Adams, Chicago, Ill.  
Rev. William H. Albright, Dorchester, Mass.  
Rev. Asher Anderson, Boston, Mass.  
Rev. David N. Beach, Bangor, Me.  
Rev. Nehemiah Boynton, Brooklyn, N. Y.  
Rev. Amory H. Bradford, Montclair, N. J.  
Rev. Dan F. Bradley, Cleveland, O.  
Rev. Andrew M. Brodie, Chicago, Ill.  
Rev. Charles R. Brown, Oakland, Cal.  
Samuel B. Capen, L.L.D., Boston, Mass.  
Rev. William V. W. Davis, Pittsfield, Mass.  
Rev. Charles Orrin Day, Andover, Mass.  
Rev. William Horace Day, Los Angeles, Cal.  
Rev. Harry F. Dewey, Brooklyn, N. Y.  
Rev. Albert E. Dunning, Boston, Mass.  
Rev. Daniel Evans, Cambridge, Mass.  
Mr. H. Clark Ford, Cleveland, O.  
Rev. Washington Gladden, Columbus, O.  
Rev. George E. Hall, Dover, N. H.  
Hon. James M. W. Hall, Newton, Mass.  
Rev. E. N. Hardy, Quincy, Mass.  
Rev. George Harris, Amherst, Mass.  
Rev. Frank W. Hodgdon, Des Moines, Io.  
Rev. Henry Hopkins, Williamstown, Mass.  
Rev. Oliver Huckel, Baltimore, Md.  
Mr. Charles A. Hull, New York, N. Y.  
Rev. Joel S. Ives, Hartford, Ct.  
Rev. Charles E. Jefferson, New York, N. Y.  
Rev. H. H. Kelsey, Hartford, Ct.  
Rev. Henry Churchill King, Oberlin, O.  
Rev. Charles Luther Kloss, Philadelphia, Pa.  
Rev. William W. McLane, New Haven, Ct.  
Rev. Charles S. Mills, St. Louis, Mo.  
Rev. C. H. Merrill, St. Johnsbury, Vt.  
Rev. John H. Morley, Fargo, N. D.  
Rev. S. M. Newman, Washington, D. C.  
Rev. Frank H. Foster, Olivet, Mich.  
Rev. Stephen B. L. Penrose, Walla Walla, Wn.  
Rev. Alfred Tyler Perry, Marietta, O.  
Rev. Edward F. Sanderson, Providence, R. I.  
Rev. E. B. Sanford, New York, N. Y.  
Rev. Willard Scott, Worcester, Mass.  
Rev. William F. Slocum, Colorado Springs, Col.  
Mr. William H. Strong, Detroit, Mich.  
Rev. Ward Taylor Sutherland, Wellsville, N. Y.  
Rev. William H. G. Temple, Cleveland, O.  
Rev. Reuben Thomas, Brookline, Mass.  
Rev. Judson Tittsworth, Milwaukee, Wis.  
Mr. William H. Wanamaker, Philadelphia, Pa.  
Rev. William Hayes Ward, Newark, N. J.  
Dr. Lucien C. Warner, L.L.D., New York, N. Y.

Delegates are requested to present themselves at Carnegie Hall, Wednesday, Nov. 15, where the chairman, secretary and other members of the committee of arrangements will receive them and furnish them with credentials and other documents. The railroad arrangements for the conference are in charge of the chairman, William H. Roberts, Witherspoon Building, Philadelphia, Pa., Room 515. The secretary, E. B. Sanford, can be addressed at 90 Bible House, New York.

The following railroad associations have granted concessions in rates of fare for all persons in attendance upon the Inter-Church Conference on Federation: New England Passenger Association, Trunk Line Association, Central Passenger Association, Western Passenger Association, the South-eastern Passenger Association, the Southwestern Excursion Bureau. The rate given is one and one-third fares for the round trip on the certificate plan, plus 25 cents to be paid at Carnegie Hall, New York City. Certificates will be issued for going tickets Nov. 11 to 17, inclusive, and will be honored for return tickets up to and including Nov. 25.

A sermon is the longest distance between two points, namely, the point at which it begins, and the point at which it leaves off.—*Punch*.

## The Midweek Meeting

FOR DEVOTION, CONSULTATION, FELLOWSHIP

*"For where two or three are gathered together in my name, there am I in the midst of them."*

(Topic for Oct. 22-23)

**Salvation as Encouragement in Prayer.**  
Matt. 7: 7-12; Eph. 3: 1-21.

*Prayer as communion, intercession, petition. The child's relation to the Father's will. What have we a right to ask?*

The instinct of the soul in trouble leads it to cry out to God for aid. But this instinctive cry in trouble has in it only a little of the power and nothing of the joy which the child of God, brought by salvation into willing obedience and communion, finds in his prayers. To the needy God is indeed a refuge, but to the Christian he is a delight. Prayer is first of all communion before it becomes a channel of blessings asked and received.

Communion with God then, is one of the fruits of salvation, which for the present purpose we may describe as the willing acceptance of the child's relation to our Heavenly Father. The hindrances and misunderstandings are swept away and we find God our nearest neighbor and most loving friend. Sometimes, at least, in spite of our most pressing wants, it must be well for us if we come to God without petitions, opening our hearts to hear him speak and resting in his companionship. And how would that be possible if we had not been called and saved and brought into his household?

So when we come to our own petitions, the way is clear to ask wisely and in a childlike faith. For it is the confidence of faith that our Father loves to give. Through Christ "we have boldness and access"—as if the courage of faith were needful to come within hearing distance of our God—as indeed it is for all of us.

We must always come back in our thought of prayer to the remembrance that it is the child's communion with and asking from a father. Ours is the privilege, his is the authority and power. But his is the knowledge too. We may not understand or may understand imperfectly. The whole wide sweep of events and relations is outside our range of vision. But our Father sees the whole. At last all prayer comes back to the refrain of Christ's petition in Gethsemane, "Not my will but thine be done."—Until we can trust our Father wholly we have not reached the true delight and rest of prayer.

What then have we a right to ask of God? Subject to his loving wisdom we may ask him for anything which we do not recognize as against his holy will. One of the uses of fervent prayer is to sort out our desires, showing us which are worthy and which would bring us disappointment if they were given. We need not cease from asking because we at the moment desire trivialities. All gifts are from God's hand and he loves to meet our childish needs as well as our great petitions. Our confidence in asking must be built upon faith in God's love, our hope of

receiving must be measured by his promises. We have no right to claim exemption from trouble, for God has not promised that to any man. But we have a right to expect that God will give us himself if we desire and seek him with all our hearts. Prayer, then, is a great experiment ground, where we are sure of blessing and where assurance is proportioned to the height of asking. If we asked men for little things they might give them. But if we asked them for great things, they would stare at us and refuse. But God may deny us little things, if he sees that they are not for our good, while he will never deny us the greatest thing of all if we ask it in simple faith and full desire.

## The Missionary Institute

A series of interdenominational missionary institutes under the supervision of the Young People's Missionary Movement mark a new departure in the program of young people's missionary enterprise for the fall and winter. These institutes aim to be a reproduction on a small scale of the Silver Bay Conference, and thus should be a brief training course for all missionary leaders in the city or district in which they are held.

Geographically the institutes will be fairly well distributed, since four are to be held on the Pacific coast in January, five in different sections of New York State, two in Georgia, one in Cleveland and others in Baltimore, Washington and Minneapolis. The prospect is that this institute method will prove an increasing means of efficiency, in that by virtue of its local character it can penetrate in time sections unreachd by any other form of centrally organized effort.

At institute of this character was held in Central Church, Boston, Oct. 13-15, called The Greater Boston Missionary Institute. The opening and closing sessions expressed the dominant note of the whole movement, prayer as the first step, and the logical result a consecrated service either on the foreign field or at home. These services were held Friday morning and Sunday afternoon, the opening service being a "Retreat for workers desiring to spend an hour in prayer," led by Dr. J. H. Denison. The closing session took the form of a missionary field day, with The Call of the Field presented by missionaries and volunteers of different denominations. The intervening sessions were devoted principally to conference on methods, such as the organization and conduct of the mission study class, the working policy of the missionary committee, practical suggestions for junior work, together with actual home and foreign mission study classes. Two striking features of this institute were the noon-day services held in Park Street vestry, with addresses by Mr. C. V. Vickrey and Mr. Ellis Bishop and a repetition of President Capen's convincing address given at Seattle. Mr. Vickrey's stereopticon lecture in Association Hall, Saturday evening, presented a well-outlined summary of the growth of the Young People's Missionary Movement, to which the young people of our churches owe these splendid opportunities for educational training along lines of missionary activity.

H.

Iowa College opens its new school year with an increase of seventy per cent. in its Freshman class, which numbers 168, the largest in its history. President Bradley on leaving for his new work was presented with a handsome Tiffany writing set by the town and faculty and with a silver loving cup by the student body. The whole college population escorted him to the train and bade him a reluctant farewell. He leaves the college deeply entrenched in the hearts of Western people, harmonious and prosperous. The affairs of the college are left in charge of Dean Mains, to whom the college owes much of its spirit and educational standard.



## Maine

Consulting State Editors contributing this week: Rev. E. M. Cousins, Thomaston; Miss M. A. Hopkins, Bangor;  
Rev. H. A. Jump, Brunswick; Rev. D. E. Putnam, Houlton

### The Portland Circuit Loses Two Pastors

"Seventeen years of good cheer" appropriately describes the recently-concluded pastorate of Rev. Edwin P. Wilson at Woodford Church, Portland. From the point of view of the organization it could be called "seventeen years of wise growth." Coming to a church of 125 members in 1888, Mr. Wilson has helped it grow until it numbers 341 members, with a Sunday school nearly as large, and a young people's society ranking third in the state. With its record of more than \$100,000 raised for ecclesiastical and benevolent objects and an average addition to membership of twenty-two persons annually, with a renovated church plant adequate for a time to the expanding activities of an expanding parish, with a band of young people notably loyal, enthusiastic and consecrated, the Woodford Church witnesses to the statesmanlike leadership of a devoted under-shepherd. When so consistent a development of power is evident through seventeen years, a church to which a new pastor comes only with the return of the long-term locust may well receive congratulations.

From the ministerial fellowship Mr. Wilson will be missed sorely. He was our reservoir of precedent as to correct Congregational usage—for during an earlier pastorate of fifteen years in Watertown, Mass., he had been fed by the simon-pure stream of tradition that flows from beneath the roof of the Congregational House, Boston. Moreover, he was at peace with both liberal and conservative. But above all, he brought into every gathering a joviality enjoyed quite as much for its keen insight as for its sunny mirth-provoking influence. And now, followed with a shower of good wishes—and not a few presents—born of the hearty affection of his long-time parishioners, Mr. Wilson and his daughter leave a parish second to none about Portland in present opportunities or in promise.

Another pastorate recently ended is that of Rev. James C. Gregory at Gorham, a few miles out of the city. One gift vouchsafed to the earlier apostles was the gift of healing. Mr. Gregory utilized this gift to good advantage in binding together during the four years of his pastorate the discontented elements in a parish that had been suffering from acute differences of opinion. And other gifts are written in Mr. Gregory's catalogue—the gifts of work, inventiveness and hospitality—as the State Conference learned a year ago. But greater than these is the gift which his people have discovered through generous fellowship with his sufferings by bereavement—the divine gift of patience. Special success has crowned the endeavors of Mr. Gregory and his sainted wife to reach the young, and while the church's material progress compares favorably with that of any similar church in Maine, the supreme fruitage of Mr. Gregory's ministry is a deepened spirituality which augurs well both for his usefulness in his new work in the young but swiftly growing town of Mullinoctet, and also for the prosperity of the Gorham church while it awaits his successor.

H. A. J.

### Around Casco Bay

#### BOWDOIN COLLEGE

This sturdy institution, the college of Hawthorne and Longfellow, recently began its year with 100 new men—the largest enrollment in its history. Evidently Dr. Hyde, after twenty years as president, maintains his hold on the confidence of broad-minded New England fathers and mothers, and his manliness still appeals to the best of our New England young men. The geographical and religious statistics of the new comers, moreover, indicate a widening of Bowdoin's constituency. A larger proportion than usual comes from outside Maine, full twenty having arrived from Massachusetts, the home of colleges. And denominationally the students from Congregational homes do not predominate as they once did. To be sure, 33% are Congregational, but 24% are Methodist, 13% Universalist, 7% Baptist, 7% Roman Catholic, and the other denominations are represented in smaller numbers. The only accession to the faculty is Dr. Allen Johnson, professor of history, Amherst, 1892, who comes to Bowdoin from Iowa State University.

#### A PORTLAND DEDICATION

The audience room of Bethany Church, South Portland, dedicated some weeks ago, is a monument to that Congregationalism which has not forgotten the second focus of our elliptical polity, viz., fellowship. Every church in Cumberland Conference shared financially in the enterprise of equipping Bethany Church with a worthy edifice, and the ceremony of consecration, accordingly, was timed coincidentally with the fall meeting of that conference. Rev. Howell Davies, the pastor, now possesses an enlarged building through the medium of which his abundant energy may employ itself in ministry to a great and needy population.

H. A. J.

### The Camden Centennial

A notable event for both church and pastor is the recent centennial celebration of the church at Camden. Unlike many of our churches, which be-



REV. LEWIS D. EVANS

gin with a long pastorate and reduce the length of service as time goes on, the present pastorate of sixteen years is considerably longer than any in the past, while the relationship between pastor and people seems likely to continue many years. This happy condition is accounted for in large measure by the strong personality and pulpit ability of Rev. L. D. Evans, a devoted minister of Welsh parentage and fervor, but of American training, whose ministerial career of over three decades, with the exception of a single year has been spent in the bounds of Lincoln Conference.

The centennial began with a strong sermon by the pastor, followed by another by Rev. F. P. Chapin of Hudson, N. H., one of the two living former pastors. Other features were a roll-call with greetings from members present and former, from earlier pastors, local and state conferences and other churches of the town; a historical address by the pastor, a centennial hymn and poem, a reception and banquet, and one of Dr. Smith Baker's notable addresses.

In a stirring and beautiful village the church has made good advance in recent years, not only ministering to the resident population, but commanding the attention and respect of its large company of summer residents. This centennial event was made peculiarly pleasant by a generous summer resident, who not only presented the parish with a generous check that the century might close without debt, but at the same time put a check for \$500 in the hands of the pastor, that he and his devoted wife might visit a son whose health has consigned him to Colorado for the present.

Many friends united in congratulating the church and wishing Mr. and Mrs. Evans a fortunate journey in their six weeks' vacation.

R. M. C.

### Bangor Notes

First Church has renovated its house of worship during the summer. The auditorium has been decorated and refurnished in shades of green, new windows of cream-tinted cathedral glass being substituted for the old ones. The color scheme is harmonious and restful. Electric light is furnished by fifteen clusters of opalescent globes placed close to the ceiling. Vestibules and vestries have been repainted. A handsome bronze tablet, in memory of Rev. Harvey Loomis, minister to the town of Bangor and first pastor of the church, will soon be placed.

In Hammond Street Church one vestry has been enlarged to give more room to the kindergarten department. Rev. Christopher W. Collier has been installed as successor to Rev. H. L. Griffin.

At Central Church, Rev. Charles A. Moore, formerly of Rockland, has begun pastoral work in place of Rev. John S. Penman, who resigned to go to Poughkeepsie.

Fourth Church, on Stillwater Avenue, has purchased a new organ and placed electric lights in the building.

M. A. H.

### Up in the Aroostook

The churches of this county are making commendable progress, not alone as to individual membership and influence, but in all that pertains to Congregationalism and the larger interests of the kingdom. Long shut away because of remoteness from centers and meager railroad facilities, they could not catch the inspiration that comes from sharing the larger fellowship. Hence a type of independence was developed which in some instances amounted to self-sufficiency, a dangerous foe to progress requiring years to vanquish.

Gradually, however, conditions are changing; the development of mission fields in the more recently settled parts of the county has called attention to these, and knowledge and interest have grown to include a wider vision. Another indication is the fact that whereas for years the county has been represented at state conference by only one church, whose pastor and his wife always attended, this year four churches were represented.

Continued on page 569.

Many millions of tins of Royal Baking Powder are used yearly in making biscuit, cake and hot breads, and every user of it has rested in full confidence that the food would be light, sweet and wholesome.

And results have always justified this perfect confidence.

Was there ever another such record for any article of food in the world?

## The Florida Conditions and the Congregational Home Mis- sionary Society

In this matter earnest effort has been made by the society to allay the disturbed conditions and to reach a satisfactory settlement by the following course:

At the annual meeting of the society in 1903, a committee consisting of Rev. A. H. Bradford, D. D., Dr. Merrill E. Gates, Thomas Weston, Esq., Rev. Samuel Lane Loomis, D. D., and Rev. Frank J. Goodwin, was appointed to consider the Florida conditions. This committee gave a full hearing to those criticising the home missionary administration of Florida, and after thorough investigation, approved the work of the society in Florida, and recommended the careful consideration by the executive committee of the relations of the superintendent of Florida to the churches of the state.

In compliance with this recommendation, a prolonged and thorough investigation of the relations of the superintendent and the churches of Florida was made by a sub-committee of five. This committee consisted of Rev. William H. Holman, Rev. John De Pau, Rev. F. L. Goodspeed, Ph. D., Rev. W. L. Phillips, D. D., and Edward P. Lyon, Esq.

The inquiry extended through seven days. Representatives of the disaffected Florida churches were invited to attend and present their grounds of complaint and criticism of the superintendent. No restrictions as to time or number of representatives were made. The pastor of the First Church, Tampa, attended with his witnesses, and at the close of the investigation expressed himself as perfectly satisfied with his opportunity to be heard, and declared he had introduced all the evidence he wished to offer. This report was adopted by the executive committee.

The report of the committee, of which Dr. Bradford was chairman, was presented to the annual meeting of the society at Des Moines, 1904, and unanimously accepted.

The reports of the two committees above referred to have been printed together, and can be had on application to the Congregational Home Missionary Society.

With this statement of the case we regard the matter as closed. WASHINGTON CHOATE,  
Oct. 10. Corresponding Secretary.

## Meetings and Events to Come

BOSTON MINISTERS' MEETING, Pilgrim Hall, Oct. 23, 10.30 A. M. Speakers, Rev. J. E. Smith of Chattanooga, Tenn., and Doremus Scudder, D. D., of Hawaii. Mrs. W. H. Sheppard of the Congo Mission may sing.

NORFOLK AND PILGRIM BRANCH, W. B. M., Pilgrim Church, North Weymouth, Mass., Oct. 24.

WOMAN'S HOME MISSIONARY ASSOCIATION, twenty-sixth annual meeting, Park Street Church, Boston, Oct. 25, 10.30 A. M. and 2.00 P. M.

WORCESTER COUNTY BRANCH, W. B. M., Plymouth Church, Worcester, Mass., Oct. 26.

NATIONAL FEDERATION OF CHURCHES, New York, N. Y., Nov. 15-20.

SATURDAY BIBLE CLASS, Park Street Church, every Saturday, 2.30 P. M. Dr. W. T. McEivie, leader.

### MASSACHUSETTS LOCAL CONFERENCES

Berkshire South,	Mill River,	Oct. 24
Middlesex South,	S. Framingham,	Oct. 24
Worcester South,	Millbury,	Oct. 26

## Marriages

BERESFORD-ORVIS-In Dabucke, Io., Oct. 10, by Rev. G. M. Orvis, D. D., father of the bride, Harry D. Beresford of Ft. Dodge and Susan A. Orvis.

RHOADES-LAUDERBURN-In Worcester, Mass., Oct. 10, by Rev. Frederick Lauderburn, brother of the bride, Rev. Winfred Chesney Rhoades and Mary D. Lauderburn of Worcester.

## Deaths

BAKER-In South Lincoln, Mass., Feb. 3, Mrs. Mary M., widow of James Baker, aged 85 yrs.

ROGERS-In West Lynn, Mass., Oct. 9, Joseph Freeman Rogers, aged 80 yrs., 8 mos. He was for fourteen years deacon of the church in Holden, and since 1881 has been deacon in West Lynn.

### MRS. STEESE'S BABY

Cured of Terrible Eczema by Cuticura and Skin Made Clear as New-Born Baby's.

"My little daughter was covered with sores and her face was terribly disfigured. I called in three doctors, but she grew worse. Neighbors advised Cuticura, and before I had used half of the cake of soap and box of ointment the sores had all healed, and my little one's skin was as clear as a new-born baby's. I would not be without Cuticura again if it cost five dollars, instead of 75 cents, which is all it cost us to cure our baby."—Mrs. G. J. Steese, 701 Coburn Street, Akron, O.

### CHARLES ALEXANDER JEWELL

The death of Charles Alexander Jewell, at his home in Hartford, Ct., on June 28, at the age of sixty-four, has removed one who was throughout his life loyal to the interests of the Congregational churches. Born in Winchester, N. H., and removing with his family when but a child to Hartford, his life has been identified with all the best interests of the city. In business circles he was widely known as treasurer of the Jewell Belting Co., which was established by his father, and into the service of which he entered as a young man. Many other business interests of the city have had the benefit of his counsel. He was an enthusiastic patriot, having served as adjutant of the Twenty-second Connecticut Regiment in the Civil War and remaining loyal and loved in all relations with his comrades. In civic life he never failed in his duties and his voice was often heard urging good citizenship upon the young men.

He was one of the organizers of the Y. M. C. A., and served for fifteen years as its president, and to him, more than to any other, the association in Hartford owes its present equipment and efficiency. In the Center Church he was a loyal and influential member, serving as superintendent of the Sunday school and upon the various regular and special committees in charge of the church's life and work.

For some time a corporate member of the American Board and always an enthusiastic supporter of home missions, the general interests of our churches received their full share of his thought and of his gifts.

He will be gratefully remembered by many for his unflinching confidence in and kindness for them. His personal ministries of helpfulness and enthusiasm are unnumbered, and were such as are worthy of the best type of Christian character. During the latter years of his life a partial invalid and suffering much of physical pain, his patience and Christian victory over infirmities have been an inspiration to the wide circle of those who knew him. A true Christian knight was he whose going from us has been but a release from the fetters of earth and an entrance upon the wider service of heaven.

R. H. P.

### MRS. MARY MINOTT BAKER

Departed this life at her home in South Lincoln, Mass., on Feb. 3, 1906, after a brief illness, surrounded by her children. She was born July 11, 1819, in the neighborhood in which her whole life was spent, the second daughter of Jacob and Lavina Minott Baker. March 23, 1848, she was married to James Baker and removed at once to the home where for nearly sixty years she lived. Mr. Baker died in 1875, leaving his widow, two sons and two daughters, of whom three survive the mother. Mrs. Baker came of good old New England stock, and her life was one that everywhere showed its characteristics. No one came into association with her without being impressed with her strength of character and her great kindness of heart. She was intense in her convictions, at the same time charitable toward those whose opinions differed from hers. She was an excellent

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Sideboard, beveled mirror, with shelf above, partitioned and lined silver drawer, one large drawer for linen, full width cupboard, with two drawers, solid ends, claw feet, golden oak

\$25.00

Mahogany Buffet, lined drawer for silver, deep drawer for table linen, dull brass trimmings, two closets, cabriole legs, talon claw feet, shelf and mirror

\$31.00

Sideboard, swell front, shelf at top, supported by twin columns on each side, large beveled mirror, three drawers lined for silver, extra large full-width drawer and two small drawers for linen, two closets. All drawers and closets with locks

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We submit this Buffet as a specimen of decorative carving. From the urn-shaped supports of the upper shelf to the claw feet, every stroke of the chisel is used with telling effect.

The interior arrangement provides unusual space. There is a large silver drawer and two deep linen drawers. At one end is a commodious cellaret with richly carved door panel; at the other a plate closet large enough for the tallest pieces.

Our price in solid oak is \$78.

Sideboard, mahogany, large beveled mirror, with small shelf at each side, supported by fluted columns with carved caps, three drawers, including silver drawer with lock, dull brass handles, two large closets, curved legs, bird's claw feet

\$52.00

Buffet, golden oak, two lined silver drawers, one large drawer and two small drawers for linen, with brass handles, straight taper legs, beautiful grain quartered oak

\$41.00

Serving Table, swell front, mirror back, shelf below, claw feet:

Mahogany.....\$14.00  
Golden Oak.....\$12.50

## ORIENTAL RUGS AND DRAPERIES

neighbor, thoughtful of others and helpful. She had a large place in her heart for children, who always found in her a friend, and were glad when they could visit her. Mrs. Baker united with the Congregational church in Lincoln in her youth, but in 1875 removed her connection to the Trinitarian Church in Concord, Mass., of which she remained a member until her death. The funeral service was held on Monday, Feb. 6, at 1.30 P. M., in the very house to which she came as a bride and where all her children were born and reared. Friends testified their respect and love by beautiful floral offerings. The simple and appropriate service was conducted by her nephew, Rev. Francis J. Marsh of Boston, who read selections from the Scriptures and a poem entitled "Good Bye." Prayer was offered by Rev. William J. Batt of Concord, a friend of the family for many years. The Beethoven Quartet of Boston sang with great tenderness "Lead Kindly Light," "Passing through the Shadow," "Abide with Me" and "Face to Face." After the last farewell had been taken she was borne to Sleepy Hollow Cemetery in Concord, and laid at rest beside her husband and daughter. Her memory, fragrant with the sweet perfume of purity and strength of character, is enshrined in many hearts, and will be a perpetual benediction upon those who knew her best and loved her most, while the influence of her beautiful life will abide forever.

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### Wisconsin State Meeting

In going this year to Dodgeville, a town of 2,200 people forty-eight miles west of Madison, our convention visited one of its newer fields and celebrated the coming into our fellowship of a church trained in the ways of Primitive Methodism. The most striking external feature of the spacious building where we gathered was the name, painted in letters so large and black and high beneath the front gable that it could easily be read a block distant, "Plymouth Congregational Church."

A majority of the former Primitive Methodist Church voted to become Congregationalists in 1897. A small minority resisted the movement somewhat strenuously. The visible outcome of the opposition was this bold declaration of denominational allegiance.

Our brethren who have purchased their freedom at considerable price are evidently not ashamed of their Congregationalism and the churches who have long been in the Congregational way have no cause to be ashamed of them. It is said that they maintain the largest prayer meeting of any church in our Wisconsin fellowship and the atmosphere of their church home seemed especially favorable to a spirit of devotional fervor. Under the leadership of Rev. F. W. Schoenfeld the church is growing in numbers and strength and entertained about 300 delegates with more apparent ease than some of our most prominent churches. What was more remarkable, this little city of 2,200 gave the largest audiences to convention speakers which we have had anywhere during the past decade, and so helped to make this session of our convention remarkable for numbers and enthusiasm.

#### THE KING'S BUSINESS

Never before has the business of the body been done so quickly and so well. Three reasons may be assigned for this. First, the choice a year in advance, of Mr. Frank J. Harwood of Appleton as moderator. Fully prepared in general for his position, he had the advantage over his predecessors, granted by the new rules, of an intimate knowledge of what was to be accomplished, through his large responsibility on the program committee. Second, all reports of standing committees were printed and in the hands of delegates a week before the meeting. Third, the convention was remarkable for unity of spirit and absence of factious opposition to new measures. If the brethren did not agree in everything, they made an honest attempt to work in harmony. As a result we can report progress along three lines of importance.

#### LINE OF PROGRESS

1. The work of bringing together pastorless churches and ministers seeking pastors was strengthened by providing for the committee on pastoral relations an executive officer with salary provided for by convention tax. Rev. H. A. Miner, who has served for the past year in this position with zeal and fidelity, but with small visible means of support, was elected with cordial unanimity to this pastorate-at-large, now established on definite foundation.

2. An educational policy which co-ordinates the interests of academy, college and university was first clearly recognized and adopted. The churches took no backward step with reference to Beloit and Ripon, Ashland and Endeavor, but they definitely went forward in agreeing to support the university committee in the religious care of our 600 Congregational students in Madison.

3. In the matter of "unification" the report of the committee advocating a plan similar to that adopted in May in Michigan was approved in its general features, and changes in the constitution were proposed permitting its complete adoption in 1906.

These trustees were chosen to incorporate the convention: Rev. Judson Titworth, Prof. E. A. Gilmore, Pres. E. D. Eaton, C. M. Blackman, Rev. J. G. Smith.

As a step towards elevating the standard of requirement for ordination a committee of five was chosen to prepare a course of study for those who have no diploma from a theological seminary. This committee is expected to co-operate with Chicago Seminary, our state colleges and academies, and consists of Presidents Eaton and Hughes and Rev. Messrs. Judson Titworth, J. P. Deane and W. C. J. Ralph.

#### MISSIONARY INTERESTS

Two inspiring sessions were devoted to home missions. On Tuesday evening the enthusiasm and consecration of missionary pastors found expression in five ten-minute addresses, called Bugle Notes from the Firing Line, given by Missionaries Dixon of Eagle River, Luce of Kewaunee, Pinckney of Nekeosha, Milford of Spring Brook and Hadden of Bruce. All are doing things and the impression produced was profound. How much the churches believe in their advance guard was shown by the quick response to President Leavitt's appeal to clear up the year's deficit of about \$500. The supply exceeded the demand and we begin the new year with a balance on the right side.

The world-wide field and its claim was persuasively represented by Miss Beulah Logan of Micronesia, Rev. J. K. Browne of Harpoon, and Hon. I. M. Whitehead of Jonesville, a corporate member of the American Board.

#### TAINTED MONEY AND LODGES

Dr. Updyke of Madison, presented the "tainted money" question in its broader aspects, and his resolution asking churches and benevolent societies to avoid entangling alliances carried by a vote of two to one, despite the attempt of some influential men to lay it on the table. The lodge and club problem was ably discussed by Rev. Messrs. F. T. Rouse of Appleton, and F. V. Stevens of Whitewater. The general position advanced, that the proper attitude of the churches to these expressions of fraternity should be "friendly affiliation," seemed to be sustained.

#### EVANGELISM

But while other important interests were not slighted the right of way on the Dodgeville program was given to the committee on evangelism. To this theme the last afternoon was devoted, closing just before the communion with an appeal to the deeper life by Rev. A. E. Leonard of Columbus. The appeals and plans are sane and helpful and cannot fail to bear fruit in the year to come. We shall know more of the harvest when we meet in 1906 with Second Church, Beloit. Dr. C. H. Beale will be moderator. J. H. C.

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## Church and Ministerial Record

## Calls

ABBE, HARRY A. G., formerly of Central Nyack, N. Y., to Stowe, Vt. Accepts, and is at work.

ATKINS, GAIUS GLENN, Burlington, Vt., accepts call to First Ch., Detroit, Mich.

BAIRD, LUCIUS O., Ottawa, Ill., accepts call to St. Mary's Ave. Ch., Omaha, Neb.

BELL, E. FRAZER (M. E.), to Farwell and Dover, Mich. Accepts.

BROWN, LUTHER E., Bridgeport, Mich., to Wayne. Accepts, to begin Nov. 1.

CHASE, SAM'L B., Mayflower Ch., Lansing, Mich., to Lewiston, Ida. Accepts.

COVENTRY, WM. R., Elliott, Io., to Gravity. Declines.

DUNGAN, THOS. A., Sutton, Neb., to Fairmont, Minn. Accepts.

FITCH, CHAS. N., Victor and Laingsburg, Mich., to Cornwall, Ct.

FULKERSON, FRANK, Bath, N. Y., to Copemish and Thompsonville, Mich. Accepts.

GALE, J. A. (Moody Bible Inst.), to Luzerne, Mo and Ryno, Mich. Accepts.

GAMMON, ROBT W., Pilgrim Ch., Pueblo, Col., to Decatur, Ill. Accepts.

GREENLEY, LESLIE C., Middleton, Mass., to Whitefield Ch., Newburyport.

GROEZINGER, CHRISTIAN, Bristol, N. H., to Wareham, Mass. Accepts.

HADDEN, ROBT A., Ironton, O., to general secretaryship of Columbus and Franklin County Sunday School Ass'n. Accepts.

HAMLIN, WM. R., Easthampton, Mass., to Second Ch., Hyde Park, Vt. Accepts.

HARPER, JAS. P., Pittsfield, N. H., to North Bennington, Vt. Accepts.

HOUSE, ELWIN L., First Ch., Portland, Ore., accepts call to Highland Ch., Lowell, Mass.

HUELSTER, ANTON, German Ch., Clinton, Mass., to Emmanuel German Ch., Michigan City, Ind. Accepts.

HUELSTER, EDW., Sparta, Wis., to Mason City, Io., for one year, during leave of absence of Rev. A. H. Jordan. Accepts.

HUMPHREY, ROBT, Mattapoisett, Mass., to Hooksett, N. H. Accepts.

HYDE, ALBERT M., First Ch., Toledo, O., to Porter Ch., Brockton, Mass.

JENKINS, EBENEZER H., Otisfield, Me., to Falmouth.

KEELER, JOHN W., Greene, N. Y., to Roscoe. Accepts, and is at work.

LYMAN, E. FENN, Milbank, S. D. to superintendency of the South Dakota Anti-Saloon League; also to Great Falls, Mont. Declines the former.

LILLIE, ISAAC B., Guthrie, Okl., to Lamont and Eastmanville, Mich. Accepts.

LONG, CLARENCE W., Orland, Ind., to Stanton, Mich. Accepts.

MARSH, GEO. H., Plymouth, Wis., to New Richmond. Accepts.

MORSE, WARREN, First Ch., Bennington, Vt., to First Ch., Brewer, Me. Accepts, to begin Nov. 26.

MCKINLEY, GEO. A., Rockford, Io., to Clear Lake, S. D. Accepts.

MCTAVISH, DAN'L, to Hartland and Highland Station, Mich.

NEUSCHWANDER, E. S. (Bapt.), Green Bay, Wis., to Kenton and Trout Creek, Mich. Accepts.

OMANS, CHESTER C., Wheatland, Mich., to Addison. Accepts.

PADDOCK, GEO. E., Keokuk, Io., to Boise, Ida.

PARSONS, ST. CLARE, Olivet, Mich., to Carmel and Chester. Accepts.

PORTER, GEO., to Glenwood, Minn.

PRESTON, BRYANT C., Osage, Io., to First Ch., Muscatine. Accepts, beginning Nov. 1.

REED, FRANK H., Lanesville Ch., Gloucester, Mass., to Ossipee, N. H.

RICE, ALBERT E., Sedgwick St. Ch., Chicago, Ill., to Neillsville, Wis. Accepts.

SECORD, ALFRED A., Grand Ledge, Mich., to Pacific Ch., St. Paul, Minn. Accepts.

TORRENS, DAVID J., Friendship, N. Y., to Fairport. Accepts.

VAUGHAN, STEPHEN, Grand Rapids, Mich., to Ross Memorial and Sturges Memorial Chs., Port Huron. Accepts.

WARD, FRANK G., First Ch., Emporia, Kan., to Plymouth Ch., Lansing, Mich. Accepts.

WELCHER, MANFRED P., Brooklyn, N. Y., to Union Ch., Tuckahoe. Accepts.

WILDEY, JOHN E., Manchester, N. H., to Antrim. Accepts, beginning Nov. 1.

WILSON, EDWIN P., Woodfords, Me., to Fryeburg, for a year. Accepts.

WYCKOFF, HERBERT J., Chelsea, Vt., to South Ch., Glastonbury, Ct. Accepts, and is at work.

## Ordinations and Installations

DIETRICH, EMIL, Chicago Sem., o. Washburn, N. D. Sermon, Rev. C. H. Phillips; other parts, Rev. Messrs. E. H. Stickney, F. C. Bliss, G. J. Powell, H. V. Rominger and E. E. Smith.

FRASER, DAVID, i. Manchester, N. H., Sept. 28. Parts, Rev. Messrs. E. J. Riggs, Thomas Chalmers, B. W. Lockhart, G. H. Reed and A. P. Watson.

KENNEDY, DAN'L E., Jr., o. and i. Needham, Mass. Sermon, Dr. W. D. Mackenzie; other parts, Rev.

Messrs. J. B. Seabury, W. W. Peck and Drs. A. B. Merriam, F. E. Sturges and C. B. Moody.

OFUNUI, D. N., Huelo, Maui, and MURRY, DAVID, Kaupo, Maui, o. by the Maui Association at Palo, Maui, Sept. 24. Sermon, Rev. O. Nawahine; other parts, Rev. Messrs. O. P. Emerson, B. V. Bazata, R. B. Dodge, J. K. Hihio, I. D. Iaea.

## Resignations

BOND, ANDREW W., Eaton Rapids, Mich.

BOYLE, ELLIOTT A., Camden, N. Y., and will devote all his time to lecturing.

CLARK, WM. D., Freeport, Mich.

GAMMON, ROBT W., Pilgrim Ch., Pueblo, Col.

GOFF, EDW. N., Immanuel Ch., St. Louis, Mo.

GROEZINGER, CHRISTIAN, Bristol, N. H.

HARPER, JAS. P., Pittsfield, N. H.

HASKETT, CHAS. A., St. John's, Mich., to enter secular business.

HERBERT, LEMUEL G., Lodi, O.

MCDONALD, ALEX. P., Seal Harbor, Me.

MORSE, WARREN, First Ch., Bennington, Vt., to take effect Nov. 6, after a six-year pastorate.

OLESON, WM. B., Warren, Mass., after seven years' service.

POMEROY, A. E. (Meth. Prot.), Roscommon, Mich.

SAUNDERS, HARRY L., Sparks, Okl., to take effect Dec. 1.

Continued on page 567.

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## For the Adult Division

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## For the Home Division and Private Circles

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*The Work of the Old Testament Priests.* By William K. Harper. Paper, 50 cents.

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*Principles and Plans for the Sunday School.* By Ernest DeWitt Burton and Shailer Mathews. Postpaid, \$1.10.

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A pamphlet on the Graded Curriculum as applied to Sunday School work will be sent free on request.

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## Church and Ministerial Record

(Continued from page 566.)

WHITE, FRANCIS D., Conklin, Mich., to study at Olivet Coll.

## Dismissions

HARRINGTON, CHAS. E., Waltham, Mass., Sept. 28.

## Stated Supplies

WRIGHT, REUBEN B., Boise, Ida., at Huntington, Ore., for the winter.

## Personals

BARBER, LUTHER H., Ellington, Ct., recently celebrated his ninetieth birthday. He will shortly remove to Danielson, where he will live with his nephew, Rev. C. H. Barber.

BURTON, ROBT W., and wife, at a farewell reception at Wahoo, Neb., were given a set of silver knives, forks and spoons.

DYKE, THOS., recently of Aten, Neb., will connect himself with the Episcopal Church in Kansas.

EVANS, EDW. E., and wife, Gloversville, N. Y., have recently returned from a trip abroad. Their people tendered them a welcoming reception and presented them with a package containing \$240.

SHELTON, DON O., of the Cong. H. M. Soc., has been in attendance this month upon the Texas and Colorado State Meetings, and has made special addresses at Fort Worth and Dallas in Texas and Cripple Creek, Col. He has also addressed Philadelphia Christian Endeavorers on The Value of the Study of Great American Problems of Today.

SMITH, J. FRANKLIN, and wife, were given many beautiful presents when leaving Leigh, Neb.

## Churches Organized

UNDERWOOD, N. D., Rev. Emil Dietrich, pastor.

## Closing Pastorates

HUELSTER, ANTON, who leaves Clinton, Mass., to serve the German Ch., Michigan City, Ind., since May, 1901, has received 64 members, 51 on confession. Debt wiped out and improvements costing about \$2,000 made.

## Material Gain

DUNKIRK, IND., Plymouth, Rev. T. L. Dyer. New \$2,000 parsonage completed without debt, except \$500 to Church Building Soc. Pastor and family just moved in.

MCKESPORT, Pa., First, Rev. Howard Eckel. \$9,000 edifice dedicated with sermons by Rev. Messrs. B. G. Newton and C. A. Jones. No debt except to C. C. B. S.

OMAHA, NEB., Hillside, Rev. H. L. Mills. Debt of \$1,000 raised and mortgage burned Sept. 24, while congregation sang "Coronation." At same service \$240 raised for current expenses.

PAXTON, MASS., Rev. G. H. Pratt. Pews recushioned, vestry repainted, pulpit refurnished.

STEAMBOAT ROCK, IOWA, Rev. J. H. Armstrong. New parsonage, built during acting pastorate of Mr. Paul of Grinnell, dedicated Sept. 24.

## Bequests and Other Gifts

NATICK, MASS., Dr. M. H. Turk. From Mr. Riley Pebbles, fine pulpit set of three chairs, reading desk, table and flower stand. Built from original designs, it is unusually chaste and churchly.

NEW YORK, N. Y.—By will of Wm. A. Wheelock, president of University of New York, \$20,000 to that institution, as a memorial of the late Dr. John Hall, and \$2,500 to Beneficent Ch., Providence, R. I., of which he was a member.

SACRAMENTO, CAL., Rev. H. H. Booth. From heirs of estate of Mr. and Mrs. Charles Crocker, \$1,800 for rebuilding pipe organ, which is to bear their name.

SHELburne, MASS., First, Rev. J. A. Goodrich. From Mr. and Mrs. Gardner Truesdell, 47 years loyal members of the church and separated in death by only six weeks, \$500, the interest to be used towards pastor's salary.

WINCHENDON, MASS., North, Rev. C. C. Merrill. From Mrs. Sarah I. Hall, individual communion service, in memory of her sister, Miss Mary J. Parker, 47 years a member of this church. At recent largely attended meeting of Worcester North Conference with this church, a committee was appointed to put into some kind of body the spirit for evangelism awakened.

## Waymarks

(Covering one year, unless otherwise specified.)

JEFFERSON, O., Rev. J. W. Barnett. Best year just closed: 48 accessions, average Sunday school attendance larger by 20, all bills paid each week, leaving balance in treasury.

NEWARK, O., First.—During Rev. T. H. Warner's first year, house of worship improved and beautified at cost of \$2,000—\$3,000; number of families in parish increased 100 per cent; accessions to church; Sunday school doubled; pastor's salary substantially increased.

TOLEDO, O., Washington St., Rev. E. B. Allen. Accessions, 203; on confession, 139. Nearly all coming by letter were from churches outside the city. Auditorium redecorated, painted and new carpet furnished by Ladies' Society. Benevolences and expenses aggregate \$18,000. The benevolences are nearly \$3,000, not including \$2,000 paid on fund for new \$17,000 location, purchased ten months ago. Unique feature: election of Deacon F. H. Rhoades as clerk of the church for life; and Mr. Marion Lawrence, superintendent of the Sunday school for life—both being instructed to live not less than 100 years longer. Sunday school enrollment 1,343.

WICHITA, Kan., Plymouth, Dr. C. S. Sargent. Most prosperous year yet. Receipts \$7,707, of which \$2,900 for new organ. Pastor's salary increased by \$600, making it over \$3,000. Also \$2,600 paid for work at Fellowship Chapel.

## Clubs

NORTH ESSEX, MASS., met Oct. 9, with Seminary Ch., Andover, in the historic Old Brick Academy, now used as a dining-hall, and filled with portraits of distinguished teachers and pupils. Topic, The Golden Rule. Rev. W. E. Wolcott gave a sketch of "Golden Rule Jones" of Toledo, Its Exponent; Dea. Tewksbury and C. H. Choate of Lawrence spoke on The Golden Rule in Business and in Civic Life; and Rev. J. L. Keedy, the new North Andover pastor, on The Golden Rule in Church Life.

## Anniversaries

CORNISH, ME., Hillside, Rev. O. W. Peterson. Sixty-fifth, Sept. 15, as a memorial to its founder and Rev. Albert Cole, M. A. A brass memorial tablet to Mr. and Mrs. Cole, dedicated by church and friends; Mason &amp; Hamlin Liszt reed organ given by Miss Ellen M. Pike of Roxbury, in memory of Mr. Cole and Aehsah Pike, a former organist.

1st. New Pilgrim Hymnal given by Dr. A. G. Bonney of Denver, Col., and perpetual care secured for Mr. Cole's grave. Meeting house repaired and electric lights installed. Parsonage undergoing improvements.

Honesty no longer consists in merely not committing embezzlement or burglary or forgery. It consists also in not oppressing the weak, deceiving a competitor, cheating the consumer, manipulating the markets, bribing legislatures and making money at the expense of the public or a corporation "without monkeying with the penal code."

—Wall Street Journal.

## UNDERWEAR FOR WINTER.

The "Vellastic" Marks a Revolution in the Comfort and Cost of Underwear.

Men and women who are accustomed to regard winter as a period of colds, rheumatism and discomfort, will appreciate the new kind of underwear that is fast coming into use. It is known as Vellastic Utica Ribbed Fleece Underwear, and unites low price with high value.

This underwear is exactly what its name implies—rib and fleece. That is, the rib runs lengthwise and the fleece is knitted in crosswise, thus combining warmth and elasticity. No ordinary washing will shrink Vellastic Utica Ribbed Fleece in form or size. Its soft down and elastic nature remain uninjured.

Outdoor men especially appreciate the snug-fitting protection of Vellastic Utica Ribbed Fleece, preferring it to any other. Men's and women's garments 50c each.

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## In and Around Boston

### Congregational Co-operation

The Suffolk North Conference of Congregational churches at its fall meeting adopted a plan of united oversight of the churches in its membership which is in line with the co-operative work recently adopted by our churches of Greater Boston. It decided to appoint at each spring meeting a committee of five, whose duties will be

To have oversight of the missionary churches within the boundaries of the conference, approving if deemed advisable their applications for aid, and rendering them any assistance within their power;

To bring our benevolent agencies and the churches into intelligent and helpful relations with each other;

To foster the spirit of brotherhood among the churches;

To have an outlook for favorable localities in which new churches may be planted, and whose counsel shall be sought by any contemplating organizing a new church, if it intends to seek the fellowship and assistance of the conference of churches;

And to undertake any other matters which from time to time may be referred to them by the conference, or which in their judgment should be brought to the attention of the churches.

### Dr. Harrington's Retirement

Dr. Charles E. Harrington, after eleven fruitful years in the pastorate at Waltham, Mass., was recently released by council, because he insisted quietly and graciously that it was best that he go to another field. The council found a notably strong type of ministry in Dr. Harrington's relations with this church. He was at once invited by High Street Church, Lowell, to fill for two months the pulpit in which Dr. C. W. Huntington has ministered for seventeen years.

### The Minister as a Story-teller

With the subject, *Story Telling—A Neglected Branch of Homiletics*—Rev. Herbert A. Jump of Brunswick, Me., brought to the Boston ministers last Monday valuable suggestions as to presenting truth—especially to children—in the picturesque dress supplied by the imagination. While the idea was by no means new, and doubtless had been tried by many of his audience, Mr. Jump's fresh presentation of the subject, his analysis of the elements of a good story for children, the suggestive outlines which he read, and his conspicuous success in winning and holding his own young people, made his contribution especially welcome. Dr. Plumb differed from the speaker as to the age when a child is capable of a religious experience; and others ques-

tioned him as to various points; but to most the address proved interesting and helpful, and Mr. Jump was frequently applauded.

### Drs. Withrow and Gordon Speak Their Minds

In his Sunday morning sermon at Park Street, Dr. J. L. Withrow said:

For long I have borne the reputation of being orthodox and old school. The venerable beliefs in which I was born and bred have been and are very dear to me. But to allow myself to stand for a moment in the way of such men as Dr. Hale and ex-Governor Long being offered every privilege I would use and enjoy myself is to me revolting. In theological definitions they would not agree with me, nor I with them; but to both my heart and hand would go out as quickly as if there were not a semitone of difference between our speech as children of God and servants of Jesus Christ.

In an interview with a *Herald* reporter Dr. Gordon said:

I think the executive committee of the National Federation of Churches has committed a stupendous blunder. They have lost for their cause the sympathy of all wise-minded men from the Atlantic to the Pacific. Their action is deplorable for its effect upon a good cause and because it is a symptom of narrowness which men had believed no longer existed.

### A New Congregational Church at Nahant

For more than half a century an independent Christian church has existed at Nahant, Mass., and has been the only Protestant church for the community. Recently Rev. A. S. Burrill, who last summer resigned his pastorate at Birmingham, Ala., has been preaching for this church. Under his guidance both church and society by unanimous votes expressed their desire to come into fellowship with Congregational churches, with whom they are in full sympathy both as respects belief and polity. Application was made by the church and society for membership in the Essex South Conference, which, at its meeting in Beverly, Oct. 11, after investigation of its history and standing as a church of Jesus Christ cordially received the church into Christian fellowship and enrolled it on its list of membership.

### The Boston Municipal Situation

Boston cannot spend all its sympathy on New York, for Boston itself is in desperate need of a civic revival which shall prevent its mayoralty from being degraded into a political prize for which politicians of the selfish stripe and their respective cohorts whom they control with an iron hand shall strive. Mayor Collins's death removes the one man of commanding strength in Democratic circles, and those who now aspire most to be his successors are far from possessing the confidence of the substantial elements in the city. Just as the drift to the suburbs has drained away from the Boston churches some of their strongest props, so the material out of which a worthy Boston mayor can be constructed has correspondingly diminished. There was some hope last week that Mr. Charles T. Gallagher, a prominent citizen of Roxbury and a former efficient member of the school board, would be induced to accept the Republican nomination, but he declines entering a race which, if he were forty years old, he says he would be more eager to run. The Good Government Association and public-spirited individuals are continuing the search for the right leader. But what the city needs most is an arousing of popular sentiment generally that will make itself felt in practical ways in the primaries and at the polls. Surely Boston has scores of men whose fitness to be the administrators of its affairs will be generally recognized, and among them all there must be one who can be persuaded to fight the good fight for clean, non-partisan and efficient municipal government.

He who does not appreciate does not possess.—*Joseph Roux.*

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is more than a fat food. There is no animal fat that compares with it in nourishing and building up the wasted, emaciated body. That is why children and anæmic girls thrive and grow fat upon it. That is why persons with consumptive tendencies gain flesh and strength enough to check the progress of the disease.

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## A Fair Booth Free to Any Church

THE church people of America have done much for THE LADIES' HOME JOURNAL. The magazine is glad to do for them when it can. To any church which expects to hold a fair this fall or winter THE LADIES' HOME JOURNAL will send, without charge, a beautiful booth measuring eight feet square and eleven feet high. Accompanying it will be sent, also without charge, twenty large reproductions of some of the most famous pictures which have appeared in the magazine. The pictures should bring Twenty-Five Dollars easily, and on every new subscription and renewal for the magazine taken at the fair a liberal cash allowance will be made.

Almost four thousand churches took advantage of a similar offer made last fall. One church made over Two Hundred Dollars, another One Hundred and Eighty Dollars, and so on. All of them made money.

If you are interested in a church fair to be given this fall or winter write now. We shall give only one thousand of these booths this fall. "First come, first served."

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## Maine

(Continued from page 563.)

## IN LOCAL CHURCHES

All the aided churches of the county, except Pat-ten, its one pastorless church, have asked of the Maine Missionary Society a less amount than last year. *Sherman Mills* has recently come to self-support, and *Ashland* expects to do so within a year.

The work at *Ashland* is most encouraging. Two years ago the church was broken with dissension and schism, the congregation scattered and discouraged and no midweek service was held for months. Now all is harmony, services are well attended, a midweek service is regularly maintained, less and less aid is asked from the missionary society, and last year more than \$500 were raised in excess of any previous year. The Sunday school has trebled, the Ladies' Aid Society has more than doubled and last year raised about \$300. Men of worth, influence and ability have enlisted in the service of the church and its financial affairs are in their hands. Best of all, this gain has been made through a deeper consecration to Christ. Six members have been added to the fellowship. During the summer the pastor, Rev. C. H. McElhiney, conducts four preaching services and teaches a Bible class every Sunday, driving eleven miles to do it. In winter he has three preaching services on Sunday and three or four others during the week. Besides this strenuous toll he has given some time to Forward Movement meetings in neighboring towns, working with General Missionary Mann with excellent results. They are now beginning a campaign planned to cover several weeks, and to reach *Masardis, Oxbow, Ashland and Portage*. Mr. Mann is proving efficient in planning and caring for mission fields, also in doing the work of an evangelist.

*Oxbow* expects to dedicate its new edifice before Christmas. At *Eagle Lake* the foundation for a new house of worship has already been laid.

*Presque Isle* is being much helped by the normal school recently established in the town, several of whose faculty and students are already loyal supporters. *Fort Fairfield*, under the energetic leadership of Rev. L. V. Farnsworth, is making unusual preparations for entertaining the county conference, to meet Oct. 25, 26.

## INSPIRING VISITORS

*Houlton* was recently cheered by a visit from Mr. A. S. Hwale of Ahmednagar, India, now studying in Bangor Seminary to fit himself to return to his native land as a missionary. His message from his people touched all hearts. Mr. Hwale came to this country last October with no knowledge of our language except what he had gained from studying it much as we study Latin. Now he can address a congregation not only intelligibly but eloquently. More recently Rev. and Mrs. L. P. Broad, well known in Congregational circles, brought most inspiring messages. At a four o'clock service Mrs. Broad spoke to 250 children of her experiences among the Iroquois; and later to a congregation which filled the church both Mr. and Mrs. Broad spoke in demonstration of the Spirit and of power, firing all hearts anew with love for the Master and desire to do more for him.

## NEW WORK

Thanks to the energy, wisdom and consecration of Rev. Frederic Parker of *Sherman Mills*, three new fields in the southern part of the county seem to be opening up, at *Staceyville, Siberia and Davidson*. The Maine Missionary Society has them in charge.

Probably the happiest man in the county is Rev. O. P. Fogelin of *New Sweden*, who in the twentieth year of his pastorate reports the most encouraging season of all. During the past year two revivals have resulted in sixty-one conversions, with twenty already added to the fellowship. One of these revivals had its rise in the birthday party of a young woman who invited her pastor to come in while her friends were there, and took the occasion, much to the surprise of all, to tell of her conversion. She then asked her pastor to speak to the company, and the result was that before the party broke up the beginnings of a revival were manifest, and the influence so spread, under the Spirit's power, that many came to acknowledge the Lord. The average attendance at prayer meeting in this farming community is sixty. Besides regular services in the home church, Mr. Fogelin superintends Sunday schools and holds service through the week in five places. From one of these schools, where he

has taught nineteen years, ten have joined the church on confession, nearly all young men.

D. E. P.

It's out of the depths we bring up happiness.  
—George Madden Martin.

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**\$20<sup>25</sup>** Hot Springs, S. D., and return. \$22.85 Deadwood and Lead and return, first and third Tuesday each month.

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## Woman's Board Friday Meeting

CONGREGATIONAL HOUSE, BOSTON, OCT. 13

Mrs. James L. Hill presided. Miss Calder reported closing exercises in several girls' schools. Miss Long wrote from Chihuahua of exercises held in the beautiful schoolroom. It is a cause of great thankfulness that Miss Long can declare her eyes "very serviceable" after her painful experience of months ago.

Miss McCallum of Smyrna wrote from Yavshan, a lovely mountain retreat, where her brother and other missionaries from Marash were ensnared, telling of the Commencement exercises in connection with the college. Their two graduates were Jewesses. They have had two before, and these girls prepare the Bible lessons as a part of the regular course, but a personal application of Christian truth seems difficult.

Miss Blakely of the Central Turkey Girls' College at Marash, reported that of ninety pupils enrolled eighty-eight completed the year. Twenty-seven were boarders, representing eleven towns and cities. The noteworthy event of the year was the occupation of the new building long waited for and sorely needed. The foreign missionary society organized ten mission study classes, using the lessons on China prepared by the W. B. M. An audience of 2,500 gathered in the yard of the Second Church to listen to the baccalaureate sermon. The graduating exercises were held in the new hall, the special address being given by Dr. Christie of Tarsus. The class numbered thirteen.

Miss Patrick, president of the American College for Girls at Constantinople, reports 142 students, including eighty-nine boarders, a larger number of boarders than ever before. The work of the Christian Association has been enthusiastic with effort to make full membership something such a stand for personal character as joining a church would be. The Sunday evening meetings have been conducted by the different classes with a missionary meeting the first Sunday of every month, and the money given has gone to the support of a pupil in a school in Japan, and another sum, usually one Turkish pound, \$4.40, to as many alumnae as possible who are engaged in any form of philanthropic work. Nine

## A HILL TALE

A Blunt old Colorado Miner on Postum.

A clergyman may be eloquent, may use the choicest language, dressing his earnest desire to help his fellowman in the most elevated, chaste and beautiful language, and yet not touch the hearts of his hearers. Another man, having little education and no grace of speech whatsoever, may tell his message in the common, everyday vernacular he is used to, and the simple faith that glows within him carries quick conviction with it. Such a man writes from the towering peaks of Colorado, preaching of Postum:

"I had drunk coffee all my life until it about killed me, when I concluded to try Postum, and in a short time I got relief from the terrible misery I suffered from coffee.

"When I drank coffee I bloated up so that I could not breathe at times; my nerves were so shaky that I could not hold myself still.

"But thanks to Postum I am all well now and can say that I hope to remain so.

"I was very much disgusted with it the first time I tried it, but had it made stronger and boiled longer till it tasted as good as good coffee."

No amount of rhetorical frills and literary polish could add to the convincing power of the old miner's testimony. Name given by the Postum Co., Battle Creek, Mich.

There's a reason.

Look in each package for the famous little book, "The Road to Wellville."

young women graduated and the address was given by Professor Ramsay of Aberdeen.

Attention was called to the annual meeting of the Woman's Board to be held in Park Street Church, Boston, Nov. 8, 9, for which an interesting program has been prepared.

## Education

In accordance with the change announced last year, the first church service at Mt. Holyoke for the new year was held in Mary Lyon Chapel on Oct. 1, with President Harris of Amherst as preacher. Although this service will be held every Sunday morning throughout the coming year, one-half of the sittings formerly used by the college at the village church will be reserved for students who wish to continue their attendance there. The list of preachers for the month is: Prof. Henry Naah, President Fannoe, Pres. C. C. Hall, Bishop Alexander Vinton. The new library is now in use, with ample accommodations for every department. The books have been reclassified according to the system called the Expansive Classification. In the windows are the seals of the most prominent colleges for women in America. A part of the large periodical reading-room has been reserved for a library of the "masters," a collection of books of classic authors for reading purposes, not for reference. The building itself is built of brown stone in the English Gothic style.

## Two Dorchester Churches

The Harvard Church of Dorchester, Mass., Rev. William T. Beale, pastor, and the society connected with it held a jubilee, Oct. 8 and 9, celebrating the payment of their debt of \$6,000. The process of liquidation has been going on for two years, and ended with the cremation of the mortgage papers.

On Sunday, Rev. Daniel T. Torrey of Providence, the first pastor, preached in the morning, and Dr. Reuben Thomas, pastor of the namesake church in Brookline, in the evening. Both services were fully attended. The main thought of both sermons was the place and influence of a church in the community. On Monday evening several short addresses were made, interspersed with music, and refreshments were served at the close in Greenwood Hall, which stands beside the church and is used by the primary and kindergarten departments of the Sunday school. Speakers included the two former pastors, Rev. Daniel T. Torrey and William H. Bolster, D. D., Dr. Little of the Second or parent church, Dr. Plumb of Walnut Avenue and Mr. T. W. Bleknell of Providence, who had more to do than any one else with the origin of Harvard Church.

The house of worship was built in 1887, and the debt remained on it until about two years ago. The first incentive toward paying the debt was a "coin-book" contest for raising an amount pledged by the pastor toward the payment of interest on the mortgage. It was understood that whatever was received above the amount pledged on the interest should go toward payment of the mortgage. About \$375 were raised in that way, which, with \$125 from the Woman's Benevolent Society, paid the first \$500 of the debt, and made it seem possible that the balance should be raised. The money was obtained mostly from members of the parish, in amounts ranging from \$10 to \$100. About \$700 were contributed by members of Second Church, and valuable assistance was given by outside friends.

Dr. Little, pastor of the Second Church of Dorchester, announced to his people on Rally Sunday that during the months of July and August the membership of the home department of the Sunday school had increased by 100. This shows that the work of the church was going on during the vacation season, and also testifies to the presence of indefatigable workers in a department which, if properly directed, may accomplish great good to church and community. To be sure, few churches are so fortunate as to have such a leader for the home department as Mrs. A. E. Colton, wife of the agent of the American Bible Society. But, all the same, the historic church is to be congratulated on its youthful vigor. In the midst of a vast and fast growing section, this church has unusual opportunities for usefulness and power, and its splendid audiences and well-attended prayer meetings, its Sunday school of nearly 700, its large class of young men, and its thorough organization in all departments of activity, show that it is alive to the situation.

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Charcoal effectually clears and improves the complexion; it whitens the teeth and further acts as a natural and eminently safe cathartic.

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All druggists sell charcoal in one form or another, but probably the best charcoal and the most for the money is in Stuart's Charcoal Lozenges; they are composed of the finest powdered Willow charcoal and other harmless antiseptics in tablet form or rather in the form of large pleasant tasting lozenges, the charcoal being mixed with honey.

The daily use of these lozenges will soon tell in a much improved condition of the general health, better complexion, sweeter breath and purer blood, and the beauty of it is, that no possible harm can result from their continued use, but, on the contrary, great benefit.

A Buffalo physician in speaking of the benefits of charcoal says: "I advise Stuart's Charcoal Lozenges to all patients suffering from gas in stomach and bowels, and to clear the complexion and purify the breath, mouth and throat; I also believe the liver is greatly benefited by the daily use of them; they cost but twenty-five cents a box at drug stores, and although in some sense a patent preparation, yet I believe I get more and better charcoal in Stuart's Charcoal Lozenges than in any of the ordinary charcoal tablets."

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## For Endeavorers

### PRAYER MEETING

BY REV. H. A. BRIDGMAN

Topic, Oct. 29. The Foreign Mission Work of Our Denomination. Dan. 2: 31-45.

### An American Board Quiz

(These questions and answers may be handed to different persons to read.)

#### What is the American Board?

It is an incorporated body of about four hundred men in various parts of the United States elected largely on nomination by groups of local churches, through which the six thousand Congregational churches of this country carry on their foreign missionary work.

#### How is it administered?

(1) By a Prudential Committee of twelve ministers and laymen who meet every Tuesday, save during the summer months, and (2) by a staff of secretaries who superintend the work on the field, publish information about it and secure candidates and funds.

#### When and how was it formed?

At Bradford, Mass., June 29, 1810, and its first annual meeting was held at Farmington, Ct., Sept. 5, 1810, where five men met around the table of Rev. Noah Porter. That table is still preserved and is in the rooms of the Woman's Board in Boston.

#### What is the ranking of the Board among organizations of its kind?

It is the oldest American society organized to evangelize non-Christian nations and it stands third or fourth in the amount of money raised and expended every year.

#### What is its financial standing?

Its notes have always been honored at the best banking institutions of the world and its obligations to its missionaries and to its creditors have always been promptly and honorably discharged.

#### Who were its first missionaries?

Gordon Hall, Samuel Nott, Samuel Newell, Adoniram Judson and Luther Rice, who were ordained in the Tabernacle Church, Salem, in 1812. They sailed for India and after a voyage of four months undertook a pioneer work to which they steadily adhered for many years and which laid a broad foundation for future

laborers. Adoniram Judson and Luther Rice during the voyage embraced Baptist views.

#### How many missionaries has the Board sent out in ninety-five years and how much money has it expended?

Nine hundred and sixty-seven men and 1,501 women, in all 2,468 persons. The amount of money raised and spent exceeds thirty-five million dollars.

#### What are some of the great names connected with American Board missions?

Besides the pioneers mentioned, Titus Coan, Hiram Bingham, Cyrus Hamlin, Jonas King, Fidelia Fiske, Elias Riggs, William G. Schauffer and a host of others.

#### How have missionaries from this country been supplemented on the field?

By native laborers who now stand in the relation to the workers from this country in the ratio of nearly nine to one. They have increased rapidly in the last ten years, numbering now over 4,200 men and women.

#### How many American missionaries are now on the ground?

Five hundred and eighty-eight, of whom nearly two-thirds are women.

#### What is the field of the American Board?

Practically the entire Turkish nation, to which other denominations send hardly any missionaries, about one-fourth of the 45,000,000 inhabitants of Japan, vast districts of China and India, the dwellers on a thousand islands of the Pacific and whole tribes in Africa.

#### To how many persons is the ministry of the American Board directed?

A conservative estimate places the number at 75,000,000 souls, or about the present population of the United States.

#### What are some striking figures touching the present status of the work?

There are 20 missions—the term used to designate the personnel and equipment of the missionary force in a given country or a large section of that country. These missions involve 97 separate stations or centers with more than 1,000 outstations; the 557 churches enrolled no less than 61,000 native church members.

#### Beside evangelistic and church work what does the Board do?

It carries on 130 high and boarding schools attended by 10,000 pupils, maintains a dozen hospitals and dispensaries, orphanages and industrial schools. In its 1,632 schools of all grades it enrolls 63,635 pupils.

#### What then may be the day's work of a missionary?

He may preach, teach, heal, care for the body, mind and souls of orphans and sick people, instruct young men in theological lines; train native laborers, plan and superintend the construction of all kinds of buildings, adjust disputes between individuals and clans, distribute relief in time of famine and plague. In short, the average missionary of the Board frequently has to combine the gifts and functions of preacher, pastor, teacher, evangelist, physician, architect, administrator, captain of industry and judge, and all this time his highest glory consists in the fact that he is a servant of Christ and the builder of the kingdom of God.

#### What is the general outlook on the field today?

Golden opportunities for expansion, multitudes ripe for the gospel seed, warm appreciation of missions, constant calls from destitute fields for workers, revivals in many places, phenomenal additions to the churches and a spirit of hope and expectation never before matched in the annals of modern missions.

#### How may a Christian Endeavorer help the American Board?

By consulting the American Board Almanac frequently; by reading the *Missionary Herald* each month; by joining the mission study class; by keeping in communication with the secretary for young people's work, Mr. Harry W. Hicks, and by giving systematically.

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**2. What is their character?**

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**3. How did they originate?**

*Ans.* In the efforts of their author to meet the needs of his own Sunday school. They were first issued for sale in 1891.

**4. Where are they now used?**

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*Fourth Grade: Junior Quarterly,* for classes about eleven and thirteen.

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*Sixth Grade: Progressive Quarterly,* for young people and adults.

*Seventh Grade: Senior Quarterly,* for advanced Bible Classes.

**9. What are the aids to study?**

*Ans.* There are three aids to study: one for the first two grades, one for grades three and four, and another for grades five, six and seven. They provide abundant help in studying and teaching the lessons.

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